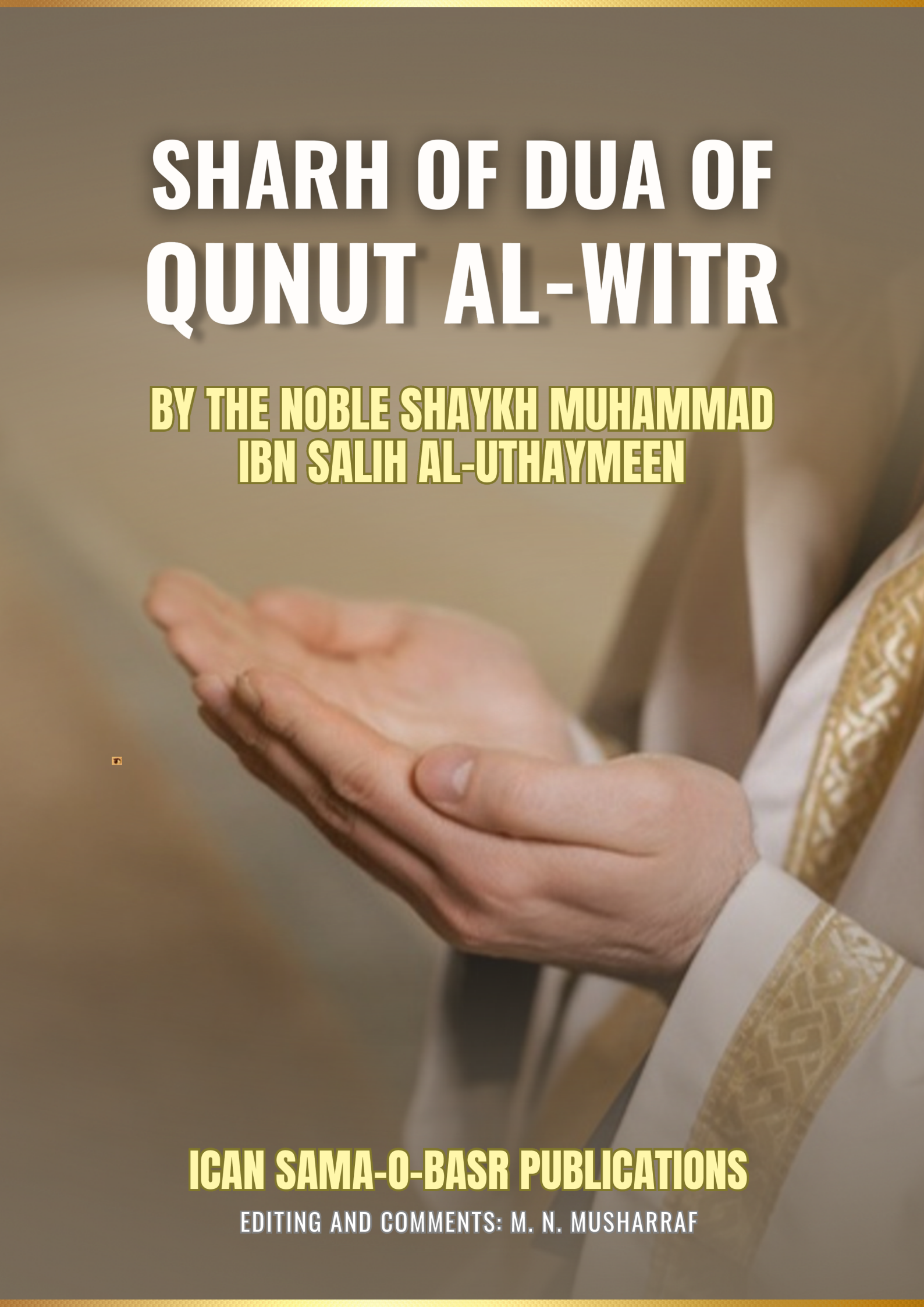
SHARH OF DUA OF QUNUT AL-WITR

BY THE NOBLE SHAYKH MUHAMMAD IBN SALIH AL-UTHAYMEEN



ICAN SAMA-O-BASR PUBLICATIONS

EDITING AND COMMENTS: M. N. MUSHARRAF

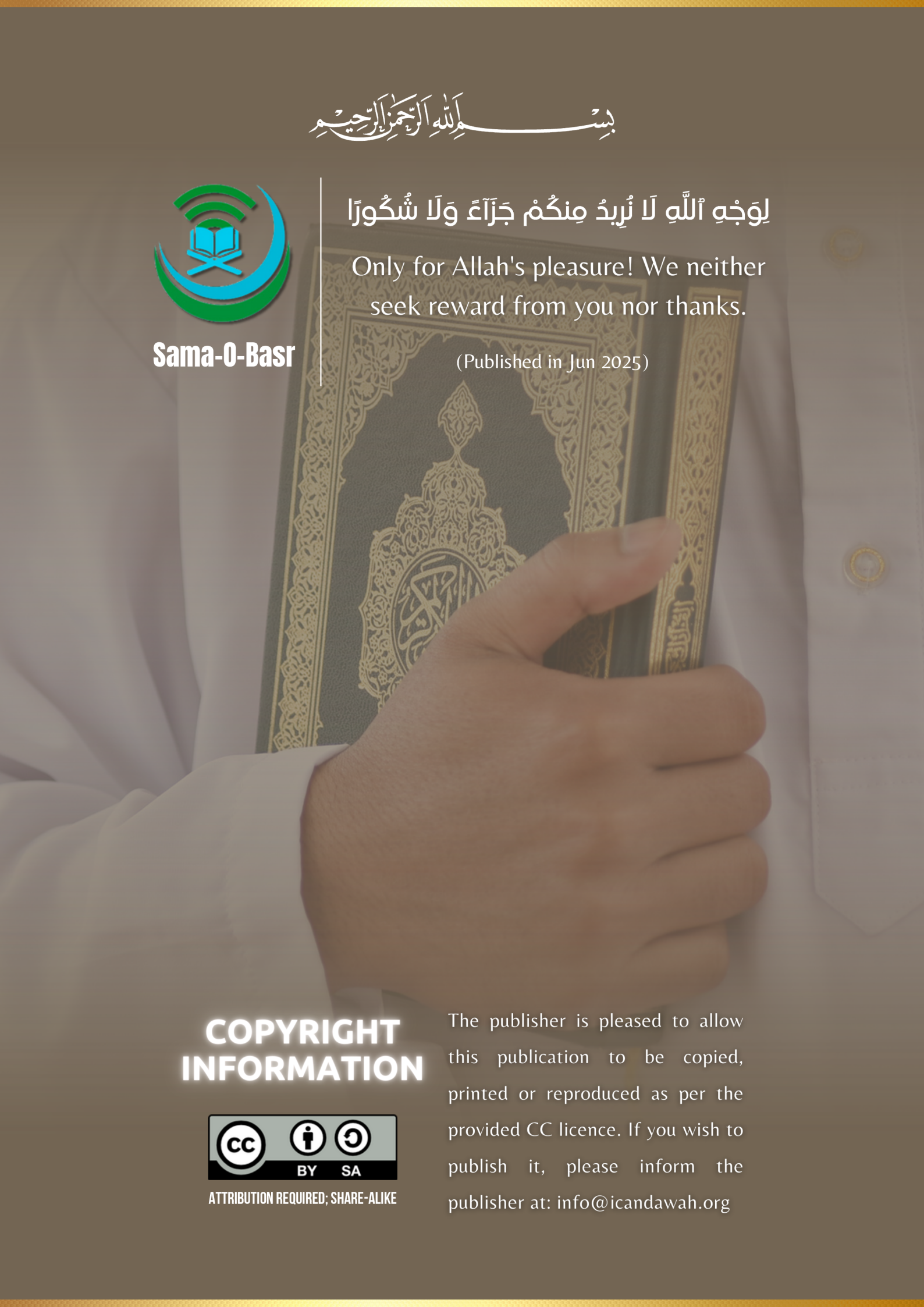
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Sama-O-Basr

لِوَجْهِ ٱللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا

Only for Allah's pleasure! We neither seek reward from you nor thanks.

(Published in Jun 2025)



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شرح دعاء قنوت الوتر

بقلم فضيلة الشيخ العلامة محمد بن صالح العثيمين

Explanation of the *Duʿāʾ* of *Qunūt al-Witr*

By the virtuous noble Shaykh Muḥammad ibn Ṣāliḥ al-ʿUthaymīn

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Introduction (By the Editor)

In this introduction, we aim to clarify three key aspects:

1. An **overview of the topic** and the significance of understanding the *Duʿāʾ* of *Qunūt al-Witr* —why it matters and how it benefits the believer.
2. A brief **introduction to the author**, so that readers may appreciate his noble status, read his this book with greater reverence, and be inspired to explore his other works.
3. An explanation of our **editorial approach**—the methodology we followed in preparing and presenting this book for publication.

♦

About the topic

This book explores the explanation of the *Duʿāʾ* of *Qunūt* in *Witr*. However, before delving into the meanings and commentary of this noble supplication, it is important to first understand what *Qunūt* is and when it is recited.

The Meaning of Qunūt

In the Arabic language, *Qunūt* carries multiple meanings depending on the context. The following is an elaboration of some of the meanings of this term:

Obedience: As in Allah's saying,

...لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ كُلٌّ لَّهُۥ قَٰنِتُونَ

"…To Him belongs whatever is in the heavens and the earth – all are obedient to Him." [Al-Baqarah 2:116]

This meaning is also explicitly proven from a narration from Abdullah Ibn Masood R.A.:

عنِ ابنِ مسعودٍ { وَقُومُوا لِلَّهِ قَانِتِينَ } أَي مُطيعينَ

Narrated from Ibn Masʿūd (may Allah be pleased with him) regarding the verse: "And stand before Allah devoutly" [al-Baqarah: 238] – He said: "I.e., as obedient ones (مطيعين)."[Fathul Bari 8/46]

Prayer or Devotion: As seen in His saying to Maryam (peace be upon her):

يَٰمَرۡيَمُ ٱقۡنُتِي لِرَبِّكِ وَٱسۡجُدِي وَٱرۡكَعِي مَعَ ٱلرَّٰكِعِينَ

"O Mary! Worship thy Lord devoutly; prostrate yourself (in prayer) and bow along with those who bow down." [Aal Imran 3:43]

Silence: It is mentioned in several narrations that this word in relation to *Salah* means remaining silent. Consider the narration below from Zaid Ibn Arqam R.A. as an example:

كُنَّا نتَكَلَّمُ علَى عَهْدِ رسولِ اللَّهِ صلَّى اللَّهُ عليهِ وسلَّمَ في الصَّلاةِ فنزلَت : وَقُومُوا لِلَّهِ قَانِتِينَ، فأُمِرْنا بالسُّكوتِ. [وفي روايةٍ] ونُهينا عنِ الكلامِ

We used to speak during the prayer in the time of the Messenger of Allah ﷺ, then the verse was revealed: "And stand before Allah Qānitīn" – so we were commanded to remain silent. [In another narration:] And we were forbidden from speaking. [Jami Tirmidhi 2986 – Hasan Saheeh]

Standing in prayer: *Qunūt* also comes with the meaning of prolonged

standing (in prayer), as indicated by the saying of Allah, the Mighty and Majestic:

أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ ٱلْءَاخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ

ʿAre they better ʾ or those who worship ʿtheir Lord ʾ devoutly in the hours of the night, prostrating and standing, fearing the Hereafter and hoping for the mercy of their Lord? Say, ʿO Prophet, ﷺ ʾ "Are those who know equal to those who do not know?" None will be mindful ʿof this ʾ except people of reason. [az-Zumar 39:9]

The acts and practices of those who are قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ are mentioned as *prostrating and standing* in prayer.

In addition to meaning the whole prayer, the *Qunūt* also means the standing in Salah, as narrated by Jābir (may Allah be pleased with him):

أَفْضَلُ الصَّلاةِ طُولُ القُنُوتِ

"The best prayer is that which has prolonged standing (ṭūl al-Qunūt)."

[Saheeh Muslim 756]

Supplication (*Duʿāʾ*): This is the most common usage. Imām al-Nawawī noted that *Qunūt* refers to supplicating for something good or against something harmful, saying: *"He performed Qunūt for him or against him."* [al-Majmūʿ, al-Nawawī]. There are several narrations that seem to indicate this meaning. For example:

انَ النَّبِيُّ صلى الله عليه وسلم يَدْعُو فِي القُنُوتِ "اللَّهُمَّ أَنْجِ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ أَنْجِ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ أَنْجِ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ

وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ سِنِينَ كَسِنِي يُوسُفَ".

The Prophet (ﷺ) used to recite the following invocations during Qunūt: "O Allah! Save Salama bin Hisham. O Allah! Save Al-Walid bin Al-Walid. O Allah! Save `Aiyash bin Rabi`a O Allah ! Save the weak Muslims. O Allah! Be very hard on Mudar tribe. O Allah! Afflict them with years (of famine) similar to the (famine) years of the time of Prophet Joseph."[Sahih al-Bukhari 2932]

Technical Definition

The terminological meaning of *Qunūt* is defined as defined by Ibn ʿAllān is: "A specific supplication recited at a specific point while standing in the prayer." [*al-Futūḥāt al-Rabbāniyyah ʿalā al-Adhkār al-Nawawiyyah*]

How can you understand the meaning of Qunūt in the light of these definitions:

The scholars provide the following definition to include the meanings explained above:

القُنوت لُغةً: يُطلَقُ على الدُّعاءِ، والقِيامِ، والخضوعِ، والسُّكونِ، والسُّكوتِ، والطَّاعةِ، والصَّلاةِ، والخُشوعِ، والعِبادةِ، وطُولِ القيامِ، وأصْل (قنَت) يدلُّ على طاعةٍ وخيرٍ في دِينٍ

Linguistically, al-Qunūt refers to supplication, standing, humility, stillness, silence, obedience, prayer, submissiveness, worship, and prolonged standing. The root "qanata" fundamentally denotes obedience and goodness in matters of religion. [Mishāriq al-Anwār by al-Qāḍī ʿIyāḍ, vol. 2, p. 186.; Muqaddimat Fatḥ al-Bārī by Ibn Ḥajar, p. 171.; Maqāyīs al-Lughah by Ibn Fāris, vol. 5, p. 31.]

When we consider these various connotations of *Qunūt*—obedience, devotion, silence, prolonged standing, and supplication—and bring them together in the context of *Ṣalāh*, a rich picture emerges of the spiritual etiquette it entails. *Qunūt* in prayer is not merely about reciting

supplication at a designated moment (though it entails that); it is a posture of the heart and body, marked by humility, submission, and attentiveness to Allah. It reflects deep obedience, silent reverence, focused standing, and heartfelt calling upon one's Lord. All these dimensions combine to form a state of sincere servitude, making *Qunūt* a comprehensive act of worship embodying the essence of *Khushūʿ* (devout concentration) in prayer.

How can this book help you?

To truly embody the above-mentioned dimensions of *Qunūt*—its humility, devotion, and heartfelt supplication—one must go beyond mere recitation and develop a deeper understanding of what is being said. **That is the very purpose of this book**: to explain the meanings of the *Duʿāʾ* of *Qunūt al-Witr* in a way that fosters presence, reflection, and sincere connection during prayer. This foundational understanding will, *in shāʾ Allāh*, enrich the reader's experience and deepen their appreciation of the meanings and insights presented in the commentary that follows.

In which prayer the Du'a al-Qunūt is recited?

Regular prayer:

The *Qunūt* supplication is prescribed in the *Witr* prayer, a view held by the majority of scholars — namely, the Ḥanafīs, the Shāfiʿīs, the Ḥanbalīs, and, according to one narration, Imām Mālik. The evidence for this includes the narration from Ḥasan Ibn Ali (may Allah be pleased with him), which has been discussed in detail in this book. In addition, several reports describe the practice of the Companions, further supporting the prescription of *Qunūt* in *Witr*. Consider, for example, the following accounts.

عن إبراهيمَ، عن عَلقمةَ، قال: (إنَّ ابنَ مسعودٍ وأصحابَ النبيِّ صلَّى اللهُ عليه وسلَّم كانوا يَقنُتونَ في

الوترِ قبلَ الرُّكوعِ)

From Ibrāhīm, from ʿAlqamah, who said: "Indeed, Ibn Masʿūd and the Companions of the Prophet ﷺ used to perform Qunūt in the Witr prayer before bowing (rukūʿ)."[1]

عن عبدِ الرحمنِ بنِ الأسودِ، عن أبيه، قال: (كان ابنُ مسعودٍ لا يَقنُتُ في شيءٍ من الصَّلواتِ إلَّا في

الوترِ قبلَ الركوعِ)

From ʿAbd al-Raḥmān ibn al-Aswad, from his father, who said: "Ibn Masʿūd would not perform Qunūt in any of the prayers except in Witr, and that was before bowing (rukūʿ)."[2]

عن أبي رافعٍ مولى رسولِ اللهِ صلَّى اللهُ عليه وسلَّم، قال: (صلَّيتُ خَلفَ عمرَ بنِ الخطَّابِ رَضِيَ اللهُ

عنهُ، فقَنَتَ بعدَ الرُّكوعِ، ورفعَ يديهِ وجَهَرَ بالدُّعاءِ)

From Abū Rāfiʿ, the freed slave of the Messenger of Allah (ﷺ), who said: "I prayed behind ʿUmar ibn al-Khaṭṭāb (may Allah be pleased with him), and he performed Qunūt after the bowing (rukūʿ), raised his hands, and recited the supplication aloud."[3]

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[1] Narrated by Ibn Abī Shaybah in *al-Muṣannaf* (2/302). Ibn Ḥajar graded its chain as ḥasan (sound) in *al-Dirāyah* (1/194), and al-Albānī considered its chain strong in *Irwāʾ al-Ghalīl* (2/166), stating that it meets the criteria of Muslim.

[2] Narrated by Ibn Abī Shaybah in *al-Muṣannaf* (2/302), al-Ṭaḥāwī in *Sharḥ Mushkil al-Āthār* (11/366), and al-Ṭabarānī (9/272, ḥadīth no. 9165). Al-Haythamī graded its chain as ḥasan (sound) in *Majmaʿ al-Zawāʾid* (2/140). Ibn Ḥajar authenticated it in *al-Dirāyah* (1/193). Al-ʿAynī also authenticated its chain in *Nukhb al-Afkār* (4/383), as did al-Albānī in *Irwāʾ al-Ghalīl* (2/166).

[3] Narrated by ʿAbd al-Razzāq in *al-Muṣannaf* (no. 4980), al-Ṭabarī in *Tahdhīb al-Āthār* (no. 585), and al-Bayhaqī in *al-Sunan al-Kubrā* (2/212), with slight variations among them, and authenticated by al-Bayhaqī.

عن أبي عُثمانَ النَّهديِّ عن عُمرَ: (أنَّهُ كانَ يَقنتُ بعدَ الرُّكوعِ)

From Abū ʿUthmān al-Nahdī, from ʿUmar: "That he used to perform Qunūt after the bowing."[4]

عن العَوَّامِ بنِ حمزةَ، قال: سألتُ أبا عثمانَ عن القُنوتِ، فقال: بعدَ الركوعِ، فقلتُ: عمَّن؟ فقال:

عن أبي بكرٍ وعمرَ وعثمانَ

From al-ʿAwwām ibn Ḥamzah, who said: "I asked Abū ʿUthmān about the Qunūt, and he said: 'After the bowing.' I said: 'From whom?' He said: 'From Abū Bakr, ʿUmar, and ʿUthmān.'"[5]

In other prayers in case of special situation:

When a calamity (*nāzilah*) befalls the Muslims, *Qunūt* may be recited after rising from *rukūʿ* (bowing) in the final *rakʿah* of the daily obligatory prayers.

عن ابنِ عَبَّاسٍ رَضِيَ اللهُ عنهما، قال: قَنَتَ رسولُ اللهِ صلَّى اللهُ عليه وسلَّم شهرًا متتابعًا في الظهرِ والعصرِ والمغربِ والعِشاءِ وصلاةِ الصُّبحِ، في دُبرِ كلِّ صلاةٍ، إذا قال: سمِعَ اللهُ لِمَن حمِدَه من الركعةِ الآخِرةِ، يدعو على أحياءٍ مِن بني سُليمٍ؛ على رِعْلٍ وذَكوانَ وعُصيَّةَ، ويُؤمِّنُ مَن خَلْفَه

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[4] Narrated by Ibn Abī Shaybah (2/313) — with the additional detail that this occurred in the Fajr prayer — and by al-Bukhārī in *Qurrat al-ʿAyn bi-Rafʿ al-Yadayn* (p. 94), al-Ṭabarī in *Tahdhīb al-Āthār – Musnad Ibn ʿAbbās* (1/351), and al-Bayhaqī in *al-Sunan al-Kubrā* (2/212). Al-Bayhaqī authenticated it, and Aḥmad Shākir said in his verification of *al-Muḥallā* (4/141): "It is among the most authentic chains of transmission without exception."

[5] Narrated by Ibn Abī Shaybah (2/312), Aḥmad in *Suʾālāt al-Athram* (p. 16), and al-Bayhaqī in *al-Sunan al-Kubrā* (2/202). Al-Albānī graded its chain as ḥasan (sound) in *al-Irwāʾ* (2/146).

From Ibn ʿAbbās (may Allah be pleased with them both), who said: "The Messenger of Allah ﷺ performed Qunūt for a full consecutive month in the prayers of ẓuhr, ʿaṣr, maghrib, ʿishāʾ, and ṣubḥ. This was after saying 'Samiʿa Allāhu liman ḥamidah' in the final rakʿah of each prayer, supplicating against certain tribes of Banū Sulaym – namely, Riʿl, Dhakwān, and ʿUṣayyah – and those behind him would say 'Āmīn'."[6]

The above narration also approves the practice of saying Ameen after the Imam during *Du'a al-Qunūt*.

At what point in Salah should Du'a al-Qunūt be recited?

As seen in the narrations above, the *Ṣaḥābah* would make this supplication after *rukūʿ* (in the last *rakʿah*). Therefore, it is preferable to recite it after *rukūʿ* in the last *rakʿah* of the *Witr* prayer. However, if one recites it before bowing, this is also an established and authentic practice as reported by Anas Ibn Malik R.A.:

عَن أنسِ بنِ مالِكٍ، أنه سُئِلَ عنِ القُنوتِ في صلاةِ الصُّبحِ، فقالَ: كنَّا نَقنتُ قبلَ الرُّكوعِ وبعدَهُ

On the authority of Anas ibn Mālik, he was asked about Qunūt in the Fajr (morning) prayer. He said: "We used to perform Qunūt both before and after the rukūʿ (bowing)." (Saheeh Ibn Majah Li Al-Albani 979).

Another piece of evidence supports the above:

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[6] Narrated by Abū Dāwūd (1443), Aḥmad (1/301, no. 2746), Ibn al-Jārūd in *al-Muntaqā* (no. 198), and Ibn Khuzaymah in *al-Ṣaḥīḥ* (no. 618). Ibn Jarīr authenticated its chain in his *Tafsīr* (1/316). Al-Nawawī said in *al-Majmūʿ* (3/502): "Its chain is ḥasan (good) or ṣaḥīḥ (authentic)." Ibn Ḥajar graded it ḥasan in *al-Futūḥāt al-Rabbāniyyah* (2/288). Al-Shawkānī said in *Nayl al-Awṭār* (2/400): "There is no criticism in its chain except for Hilāl ibn Khabbāb, regarding whom there is some discussion; however, he was deemed reliable by Aḥmad, Ibn Maʿīn, and others." Aḥmad Shākir authenticated its chain in his verification of *al-Musnad* (4/263), and al-Albānī graded it ḥasan in *Ṣaḥīḥ Sunan Abī Dāwūd* (1443).

عن عَلقمةَ: (أنَّ ابنَ مسعودٍ وأصحابَ النبيِّ صلَّى اللهُ عليه وسلَّم كانوا يَقنُتونَ في الوترِ قبلَ الركوع)

From ʿAlqamah: "Indeed, Ibn Masʿūd and the Companions of the Prophet ﷺ used to perform Qunūt in the Witr prayer before the rukūʿ."[7]

Imam Ibn Taymiyyah mentioned the following in this relation in *Majmūʿ al-Fatāwā* (23/100):

وَأَمَّا الْقُنُوتُ: فَالنَّاسُ فِيهِ طَرَفَانِ وَوَسَطٌ: مِنْهُمْ مَنْ لا يَرَى الْقُنُوتَ إلا قَبْلَ الرُّكُوعِ، وَمِنْهُمْ مَنْ لا يَرَاهُ إلا بَعْدَهُ. وَأَمَّا فُقَهَاءُ أَهْلِ الْحَدِيثِ كَأَحْمَدَ وَغَيْرِهِ فَيُجَوِّزُونَ كِلا الأَمْرَيْنِ لِمَجِيءِ السُّنَّةِ الصَّحِيحَةِ بِهِمَا. وَإِنْ اخْتَارُوا الْقُنُوتَ بَعْدَهُ؛ لأَنَّهُ أَكْثَرُ وَأَقْيَسُ اهـ.

"As for the Qunūt: people hold two extreme positions and one middle position regarding it. Some do not consider Qunūt except before the rukūʿ, and some do not consider it except after it. As for the jurists among the people of ḥadīth, such as Imam Aḥmad and others, they permit both, because authentic Sunnah has been reported for both positions. However, they prefer Qunūt after it (i.e. rukūʿ), because this is mentioned more often (in the narrations about the practice of the companions) and is closer to what one can derive from analogy."

The reasoning by analogy can be understood in this way — making supplication to Allah (SWT) after saying "Allah hears the one who praises Him" upon rising from *rukūʿ* is most appropriate, because it is prescribed to praise Allah before calling upon Him. This mirrors the structure of *Sūrat al-Fātiḥah* — its beginning is praise, and its end is supplication. For this reason, the scholars consider performing *Qunūt* after *rukūʿ* to be closer to the correct *qiyās* (analogy).

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[7] Narrated by Ibn Abī Shaybah in *al-Muṣannaf* (2/302). Ibn Ḥajar graded its chain as ḥasan (sound) in *al-Dirāyah* (1/194), and al-Albānī considered its chain strong in *Irwāʾ al-Ghalīl* (2/166), stating that it meets the criteria of Muslim.

Wording of Duʿāʾ of Qunūt:

Let us now ponder on what should be the wording of this *Dua*.

During calamities

When performing *Qunūt* during times of calamity (*Qunūt an-Nāzilah*), one should supplicate in a manner appropriate to the specific situation. This is based on narrations from the Prophet ﷺ in which he invoked curses upon certain Arab tribes who had betrayed and killed his companions, and also supplicated for the weak and oppressed believers in Makkah, asking Allah to deliver them.

During Witr

Is There a Specific Wording Required for *Qunūt al-Witr*?

Imām al-Nawawī (may Allah have mercy on him) said: "Note that there is no specific *Duʿāʾ* for *Qunūt* according to the preferred point of view. Any *Duʿāʾ* that is said will serve as *Qunūt*, even if one recites a verse or verses from the Qur'ān that include words of supplication, this will count as *Qunūt*, but it is better to recite the words that were narrated in the Sunnah." *(Al-Adhkār al-Nawawiyyah, p. 50)*

In light of this, it is understood that *Qunūt* is flexible in wording, however there will be preference for the *masnoon* duas. For the *Qunūt* in *Witr* prayer, several authentic wordings have been transmitted from the Prophet ﷺ and the companions, and it is recommended to follow these narrated supplications as they combine brevity, depth, and alignment with prophetic guidance. When recited with understanding and the right frame of mind, these supplications can, by the will of Allah ﷻ, transform our hearts and lives.

Let us review some of the reported wordings:

***Duʿāʾ* reported by Hasan R.A.**

Among the most well-known is the supplication narrated by al-Ḥasan ibn ʿAlī (may Allah be pleased with him), which forms the central focus of explanation in this book. This particular *Duʿāʾ* is widely regarded as one of the most recommended supplications for *Witr*, due to its comprehensive nature and strong transmission.

It is noteworthy that the *Duʿāʾ al-Qunūt* which the Prophet ﷺ taught to al-Ḥasan ibn ʿAlī (may Allah be pleased with him) is also reported by Ibn ʿAbbās and Ibn al-Ḥanafiyyah (may Allah be pleased with them) as the *Qunūt* of Fajr. This is documented in Sunan al-Kubrā by Imam al-Bayhaqī (no. 3050). In his discussion of this narration and the differing scholarly views surrounding it, Imām al-Bayhaqī clarified that this supplication was taught for both the *Qunūt* of Fajr and the *Qunūt of Witr*. This highlights an important principle: if a particular *Qunūt Duʿāʾ* is reported as being recited in Fajr, it is not thereby restricted to Fajr alone—it may also be recited in *Witr*.

***Duʿāʾ* reported by Ali R.A.**

In addition to this, the following wording is also authentically reported from ʿAlī ibn Abī Ṭālib (may Allah be pleased with him) as a Sunnah of the Prophet ﷺ:

عَنْ عَلِيٍّ، رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي آخِرِ وِتْرِهِ

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ وَلَا أُحْصِي ثَنَاءً

عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ.

It was narrated from ʻAli R.A. that The Messenger of Allah (ﷺ) used to say at the end of his Witr:

`O Allah, I seek refuge in Your pleasure from Your wrath; I seek refuge in Your

pardon from Your punishment; I seek refuge with You from You. I cannot praise You enough; You are as You have praised Yourself." [Musnad Ahmed 957; Strong Sanad and numerous supporting narrations]

***Duʿāʾ* reported by Umar R.A. and other companions:**

The following supplication—or a version very similar to it—has been reported from a number of the noble Companions, including ʿUmar ibn al-Khaṭṭāb, ʿUthmān ibn ʿAffān, ʿAlī ibn Abī Ṭālib, ʿAbdullāh ibn Masʿūd, and Ubayy ibn Kaʿb, Khalid Ibn Abi Imran (may Allah be pleased with them all and shower His blessings upon them). According to a *Mursal* narration in Sunan Al-Kubra Li Bayhaqi (3051), Jibril A.S. communicated this wording of *Qunūt* to the Prophet ﷺ.

Multiple narrations in *Musannaf Ibn Abi Shaybah* (7/114–115) affirm this. Consider, for instance, the following report:

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: سَمِعْتُ عُمَرَ يَقْنُتُ فِي الْفَجْرِ: اللَّهُمَّ إِنَّا نَسْتَعِينُكَ، وَنُؤْمِنُ بِكَ، وَنَتَوَكَّلُ عَلَيْكَ، وَنُثْنِي عَلَيْكَ الْخَيْرَ، وَلَا نَكْفُرُكَ، اللَّهُمَّ إِيَّاكَ نَعْبُدُ، وَلَكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْعَى وَنَحْفِدُ، وَنَرْجُو رَحْمَتَكَ، وَنَخْشَى عَذَابَكَ، إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُلْحِقٌ، اللَّهُمَّ عَذِّبْ كَفَرَةَ أَهْلِ الْكِتَابِ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِكَ.

Ḥafṣ ibn Ghiyāth narrated to us from Ibn Jurayj, from ʿAṭāʾ, from ʿUbayd ibn ʿUmayr who said: I heard ʿUmar (may Allah be pleased with him) recite Qunūt in the Fajr prayer: "O Allah, we seek Your help, believe in You, rely upon You, and praise You with all that is good, and we do not disbelieve in You. O Allah, You alone we worship, for You we pray and prostrate, and to You we strive and hasten. We hope for Your mercy and fear Your punishment. Truly, Your punishment overtakes the disbelievers. O Allah, punish the disbelievers among the People of the Book who block others from Your path." [Musannaf Ibn Abi

Shaybah 7/115]

The above narration refers to *Qunūt* in the Fajr prayer. However, based on supplementary evidence and their *ijtihād*, the Ḥanafī jurists consider this to be the preferred *Duʿāʾ* for *Witr* as well. Their position is supported by multiple factors—one of which is the fact that the Prophet ﷺ is reported to have taught the same *Qunūt* supplications in both Fajr and *Witr*. For instance, *Sunan al-Kubrā* by al-Bayhaqī (no. 3049) records that the Prophet ﷺ recited the same *Duʿāʾ* he taught to al-Ḥasan ibn ʿAlī (may Allah be pleased with him) during *Qunūt* in both prayers. As previously explained, this indicates that a *Duʿāʾ* reported in connection with *Qunūt al-Fajr* is not necessarily restricted to it and may likewise be recited in *Witr*. Based on this, there is no blame on Ḥanafī jurists if they recite or encourage others to recite the above-mentioned *Duʿāʾ* in *Witr*.

Another reported wording of the above-mentioned Duʿāʾ of Umar R.A. is as follows:

اللَّهُمَّ اغْفِرْ لَنَا، وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ، وَأَلِّفْ بَيْنَ قُلُوبِهِمْ، وَأَصْلِحْ ذَاتَ بَيْنِهِمْ، وَانْصُرْهُمْ عَلَى عَدُوِّكَ وَعَدُوِّهِمْ، اللَّهُمَّ الْعَنْ كَفَرَةَ أَهْلِ الْكِتَابِ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِكَ، وَيُكَذِّبُونَ رُسُلَكَ، وَيُقَاتِلُونَ أَوْلِيَاءَكَ، اللَّهُمَّ خَالِفْ بَيْنَ كَلِمَتِهِمْ، وَزَلْزِلْ أَقْدَامَهُمْ، وَأَنْزِلْ بِهِمْ بَأْسَكَ الَّذِي لَا تُرَدُّهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ، وَنُثْنِي عَلَيْكَ وَلَا نَكْفُرُكَ، وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، اللَّهُمَّ إِيَّاكَ نَعْبُدُ، وَلَكَ نُصَلِّي وَنَسْجُدُ، وَلَكَ نَسْعَى وَنَحْفِدُ، وَنَخْشَى عَذَابَكَ الْجِدَّ، وَنَرْجُو رَحْمَتَكَ، إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُلْحِقٌ.

"*O Allah, forgive us, and forgive the believing men and believing women, and*

the Muslim men and Muslim women. Bring their hearts together, reconcile between them, and grant them victory over Your enemy and their enemy. O Allah, curse the disbelievers from among the People of the Book who hinder others from Your path, deny Your messengers, and fight against Your allies. O Allah, divide their ranks, shake their footing, and send upon them Your punishment – one that is not turned back from the criminal people.

In the name of Allah, the Most Merciful, the Most Compassionate. O Allah, we seek Your help and Your forgiveness, we praise You and do not deny You, and we cast off and abandon those who disobey You.

In the name of Allah, the Most Merciful, the Most Compassionate. O Allah, You alone we worship, and to You we pray and prostrate. For Your sake we strive and labor diligently. We fear Your severe punishment and hope for Your mercy. Indeed, Your punishment will surely overtake the disbelievers." [Sunan Al-Kubra Li Bayhaqi 3052]

Other Reported Wordings:

The following versions of the *Qunūt* supplication are reported in *Musannaf Ibn Abī Shaybah* (7/115).

Hussain Ibn Ali R.A.:

اللَّهُمَّ إِنَّكَ تَرَى وَلَا تُرَى، وَأَنْتَ بِالْمَنْظَرِ الأَعْلَى، وَإِنَّ إِلَيْكَ الرُّجْعَى، وَإِنَّ لَكَ الآخِرَةَ وَالأُولَى، اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نُذَلَّ وَنُخْزَى.

O Allah, indeed You see, yet You are not seen. And You are in the highest place of observation. Indeed, to You is the final return. And indeed, to You belongs the Hereafter and the first (life). O Allah, we seek refuge in You from being humiliated and disgraced.

Ibn Abbas R.A.:

لَكَ الحَمْدُ مِلْءَ السَّمَاوَاتِ السَّبْعِ، وَمِلْءَ الأَرْضِ السَّبْعِ، وَمَا بَيْنَهُمَا مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالمَجْدِ، أَحَقُّ مَا قَالَ العَبْدُ، كُلُّنَا لَكَ عَبْدٌ، لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الجَدِّ مِنْكَ الجَدُّ.

To You belongs all praise, filling the seven heavens, filling the seven earths, and all that is between them and beyond. O Possessor of praise and majesty! The truest words a servant can say – all of us are Your servants. None can withhold what You give, and none can give what You withhold. And the might of the mighty will not benefit him against You.

Why Are There Different Wordings for the Duʿāʾ of Qunūt?

Each of the various wordings of the *Duʿāʾ* of *Qunūt* carries profound meanings and spiritual depth. No single version has been made obligatory in the *Sharīʿah*. The essence of *Qunūt* lies in understanding what one is asking from Allah and doing so with sincerity, presence of heart, and humility. Any of the authentic wordings transmitted from the Prophet ﷺ and his companions are valid and meaningful. A believer should reflect on their deep meanings and supplicate with awareness and devotion. This book is intended to aid that process. Additionally, it is encouraged to alternate between different wordings to avoid the supplication becoming a mechanical routine devoid of mindfulness and engagement.

Salawat to finish the dua

After completing the supplication, one should send blessings upon the Prophet ﷺ. This practice is supported by narrations from some of the noble Companions (may Allah be pleased with them), including Ubayy

ibn Kaʿb[8] and Muʿādh al-Anṣārī[9], who would conclude *Qunūt al-Witr* by invoking *ṣalawāt* (blessings) upon the Prophet ﷺ. (Also see *Taṣḥīḥ al-Duʿāʾ* by Shaykh Bakr Abū Zayd, p. 460.)

Raising hands in Duʿāʾ Al-Qunūt:

It is recommended to raise hands in Duʿāʾ according to Qiyas and also according to the proven practice of the companions. For example, consider the narration below:

عن أبي رافعٍ مولى رسولِ اللهِ صلَّى اللهُ عليه وسلَّم، قال: (صلَّيتُ خَلفَ عمرَ بنِ الخطَّابِ رَضِيَ اللهُ عنهُ، فقَنَتَ بعدَ الرُّكوعِ، ورفعَ يَديهِ وجَهَرَ بالدُّعاءِ)

From Abū Rāfiʿ, the freed slave of the Messenger of Allah ﷺ, who said: "I prayed behind ʿUmar ibn al-Khaṭṭāb (may Allah be pleased with him), and he performed Qunūt after the rukūʿ, raised his hands, and recited the supplication aloud."[10]

Tasbeeh after Witr

It is recommended to recite the following *tasbeeh* after the *Witr* salah:

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ، قَالَ: حَدَّثَنَا أَبِي، عَنِ الْأَعْمَشِ، عَنْ طَلْحَةَ، عَنْ زِرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ أُبَيِّ بْنِ كَعْبٍ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي آخِرِ

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[8] As narrated by Ibn Khuzaymah (no. 1100), with its origin is in Ṣaḥīḥ al-Bukhārī (no. 2010). Ibn Ḥajar graded its chain as ḥasan (sound) in al-Talkhīṣ al-Ḥabīr (2/515), and al-Albānī authenticated its chain in his verification of Ṣaḥīḥ Ibn Khuzaymah (2/155).

[9] As narrated by Ismāʿīl ibn Isḥāq al-Qāḍī in Faḍl al-Ṣalāh ʿalā al-Nabī ﷺ (no. 107) with an authentic mawqūf chain.

[10] Narrated by al-Bayhaqī in al-Sunan al-Kubrā (2/212) and authenticated by him. Shaykh Ibn ʿUthaymīn said: "It has been authentically reported from ʿUmar ibn al-Khaṭṭāb — and ʿUmar ibn al-Khaṭṭāb (may Allah be pleased with him) is one of the Rightly Guided Caliphs whose Sunnah is to be followed by the command of the Prophet ﷺ — that he would raise his hands." (al-Sharḥ al-Mumtiʿ, 4/18).

صَلَاتِهِ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ، ثَلَاثًا.

Muḥammad ibn Abī ʿUbaydah narrated to us, he said: My father narrated to us, from al-Aʿmash, from Ṭalḥah, from Zirr, from Saʿīd ibn ʿAbd al-Raḥmān ibn Abzā, from his father, from Ubayy ibn Kaʿb – that the Prophet ﷺ used to say at the end of his prayer: "Subḥāna al-Malik al-Quddūs (Glory be to the Sovereign, the Most Holy)," three times. [Musannaf Ibn Abi Shaybah 7/114]

This completes our introduction to *Qunūt*.

♦

About the Author

Family

Shaykh Muḥammad ibn Ṣāliḥ ibn Muḥammad ibn Sulaimān Āl ʿUthaymīn R.A. (d. 2001), one of the foremost scholars of the 14th and early 15th century Hijri, was born on the blessed night of the 27th of Ramaḍān in 1347 AH (corresponding to March 9, 1929 CE) in the city of ʿUnayzah, in the Qasīm region of Najd, Saudi Arabia. He hailed from the noble tribe of Banū Tamīm. His family was well-known for its tradition of scholarship and religious devotion.

Education:

From a young age, he demonstrated exceptional promise in learning. He memorized the Qurʾān by the age of fourteen and soon began his journey in Islamic sciences under the guidance of eminent scholars.

His most influential teacher was Shaykh ʿAbd al-Raḥmān ibn Nāṣir al-Saʿdī, under whom he studied extensively in *tafsīr, fiqh, ʿaqīdah*, and Arabic sciences. He later studied under luminaries such as Shaykh Muḥammad al-Amīn al-Shanqīṭī, and Shaykh ʿAbd al-ʿAzīz ibn Bāz, both of whom deeply influenced his intellectual and methodological

development.

His intellectual approach

Shaykh al-ʿUthaymīn was known for his clarity of expression, sharp intellect, and deep understanding of the Qurʾān and Sunnah. His methodology reflected a strict adherence to evidence-based reasoning, *ijtihād*, and avoidance of blind following (*taqlīd*). He was a true embodiment of the intellectual thought and action rooted in the Book of Allah, the authentic Sunnah, and the way of the righteous predecessors (*As-Salaf Al-Sāliḥ*).

Teaching career

His teaching career began early and spanned decades. He served as a teacher at the Educational Institute in ʿUnayzah, and later as a professor at the Faculty of *Sharīʿah* and *Uṣūl al-Dīn* at Imām Muḥammad ibn Saʿūd Islamic University, Qasīm branch. He taught at the ʿUnayzah Central Masjid, where hundreds of students, local and international, would flock to attend his lessons. He regularly delivered lectures at Masjid al-Ḥarām in Makkah and Masjid an-Nabawī in Madinah, especially during the blessed seasons of Ḥajj and Ramaḍān. His influence reached far beyond the classroom. Shaykh al-ʿUthaymīn was a member of the Council of Senior Scholars of Saudi Arabia, as well as a contributor to national educational and *daʿwah* programs.

He issued thousands of religious verdicts (*fatāwā*), and his audio recordings and written works became widely circulated.

His notable works:

Shaykh Muḥammad ibn Ṣāliḥ al-ʿUthaymīn produced a vast body of scholarly work—both written and recorded—spanning a wide range of Islamic sciences, including *ʿaqīdah*, *fiqh*, *ḥadīth*, ethics, manners,

transactions, Arabic language, and more. His works gained widespread popularity and acceptance throughout the Muslim world. Dr. Nāṣir ibn Misfir al-Zahrānī commented on the Shaykh's scholarly contributions, saying: "They received an extraordinary and unmatched reception. This was due to the public's trust in him, as they observed in the Shaykh the qualifications and full capability required for issuing religious rulings, engaging in *fatwā*, and authoring works. His writings are characterized by clarity—both in expression and meaning—free from excessive length, convoluted complexity, or superficial brevity. His arguments are supported by authentic evidences, clear reasoning, and sound analogies, accompanied by creative organization and effective structure. Along with these strengths, he beautified his writings with a graceful style, presenting them in the most appealing and accessible manner."

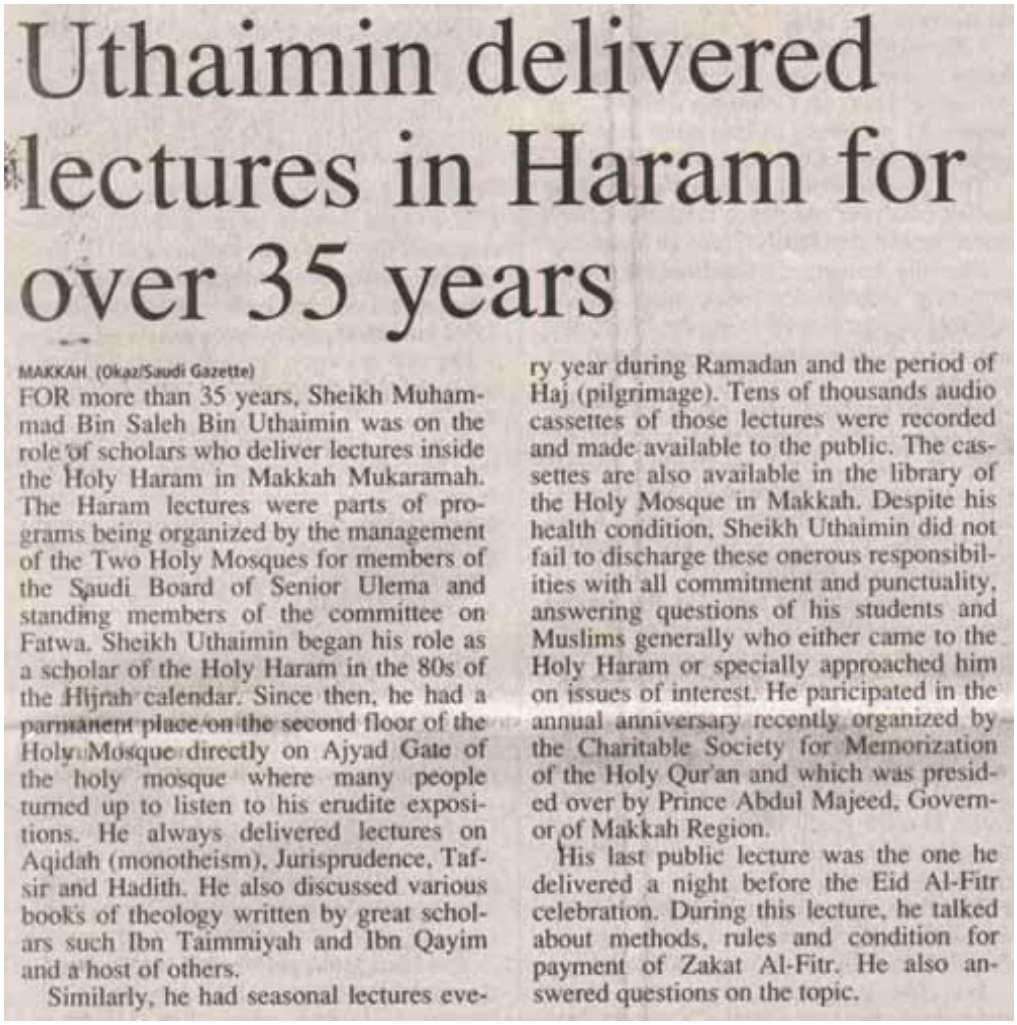
His most notable works are presented below, grouped by relevant subject areas. While this categorization is not absolute—and some titles may well belong to more than one category or deserve a section of their own—one thing is certain: the sheer breadth and depth of Shaykh Muḥammad ibn Ṣāliḥ al-ʿUthaymīn's scholarly output is truly extraordinary. Merely listing the titles of his works, many of which span multiple volumes, required **eight pages**! Such a remarkable achievement is no ordinary feat—it reflects a lifetime of tireless dedication, profound knowledge, and, above all, the special favor and mercy of Allah ﷻ upon one of His chosen servants.

Tafseer:

- *Tafsīr of Sūrah al-Fātiḥah, al-Baqarah, Āl-ʿImrān, an-Nisāʾ, al-Māʾidah, al-Anʿām, al-Kahf, Yā Sīn, as-Ṣāffāt, Ṣād, an-Nūr, al-Furqān, ash-Shuʿarāʾ, an-Naml, al-Qaṣaṣ, al-ʿAnkabūt, ar-Rūm, Luqmān, as-Sajdah, al-Aḥzāb, Sabaʾ, Fāṭir, az-Zumar, az-Zukhruf, Ghāfir, Fuṣṣilat, ash-Shūrā, and the grouped tafsīr of sūrahs from Other Works on Tafsīr and*

Qur'anic Sciences:

- *Aḥkām min al-Qurʾān al-Karīm (2 vols.) – Legal rulings from the Qur'an*
- *Fawāʾid at-Taqwā min al-Qurʾān al-Karīm – Benefits of piety from the Qur'an*
- *al-Iʿlām bi-baʿḍ Āyāt al-Aḥkām tafsīran wa-istinbāṭan – Explanation and derivation from selected legal verses*
- *Uṣūl fī at-Tafsīr – Principles of Tafsīr*
- *Sharḥ Uṣūl fī at-Tafsīr – Commentary on the above*
- *Sharḥ Muqaddimah at-Tafsīr – Explanation of the introduction to Tafsīr*
- *Taʿlīq ʿalā al-Qawāʿid al-Ḥisān fī Tafsīr al-Qurʾān – Commentary on the Ḥisān Principles in Tafsīr*



Uthaimin delivered lectures in Haram for over 35 years

MAKKAH (Okaz/Saudi Gazette)

FOR more than 35 years, Sheikh Muhammad Bin Saleh Bin Uthaimin was on the role of scholars who deliver lectures inside the Holy Haram in Makkah Mukaramah. The Haram lectures were parts of programs being organized by the management of the Two Holy Mosques for members of the Saudi Board of Senior Ulema and standing members of the committee on Fatwa. Sheikh Uthaimin began his role as a scholar of the Holy Haram in the 80s of the Hijrah calendar. Since then, he had a parmanent place on the second floor of the Holy Mosque directly on Ajyad Gate of the holy mosque where many people turned up to listen to his erudite expositions. He always delivered lectures on Aqidah (monotheism), Jurisprudence, Tafsir and Hadith. He also discussed various books of theology written by great scholars such Ibn Taimmiyah and Ibn Qayim and a host of others.

Similarly, he had seasonal lectures every year during Ramadan and the period of Haj (pilgrimage). Tens of thousands audio cassettes of those lectures were recorded and made available to the public. The cassettes are also available in the library of the Holy Mosque in Makkah. Despite his health condition, Sheikh Uthaimin did not fail to discharge these onerous responsibilities with all commitment and punctuality, answering questions of his students and Muslims generally who either came to the Holy Haram or specially approached him on issues of interest. He paricipated in the annual anniversary recently organized by the Charitable Society for Memorization of the Holy Qur'an and which was presided over by Prince Abdul Majeed, Governor of Makkah Region.

His last public lecture was the one he delivered a night before the Eid Al-Fitr celebration. During this lecture, he talked about methods, rules and condition for payment of Zakat Al-Fitr. He also answered questions on the topic.

Figure: A newspaper clip showing the legendary status of Shaykh Ibn Uthaymeen as the *Muallim* of Al-Haram

Shuruḥat al-Ḥadīth

Shaykh wrote the commentaries of the following:

- *Ṣaḥīḥ al-Bukhārī (at-Taʿlīq ʿalā Ṣaḥīḥ al-Bukhārī) – 16 volumes*
- *Ṣaḥīḥ Muslim (at-Taʿlīq ʿalā Ṣaḥīḥ Muslim) – 10 volumes*
- *al-Muntaqā min Akhbār al-Muṣṭafā ﷺ – 5 volumes*
- *Fatḥ Dhī al-Jalāl wa al-Ikrām bi-Sharḥ Bulūgh al-Marām – 15 volumes*
- *Ash-Sharḥ al-Mukhtaṣar ʿalā Bulūgh al-Marām] – 3 volumes*
- *Umdat al-Aḥkām (Tanbīh al-Afhām bi-Sharḥ ʿUmdat al-Aḥkām)*
- *Riyāḍ as-Ṣāliḥīn – 6 volumes*
- *Mishkāt al-Maṣābīḥ – 2 volumes*
- *al-Arbaʿīn an-Nawawiyyah*
- *Ḥadīth of Jābir ibn ʿAbdillāh describing the Ḥajj of the Prophet ﷺ*
- *Ḥadīth of Jibrīl (ʿalayhis-salām)*
- *Clinging to the Prophetic Sunnah and Its Effects (at-Tamassuk bis-Sunnah an-Nabawiyyah wa Āthāruhu)*
- *Duʿāʾ of Qunūt*

Hadith Sciences & Methodology (Muṣṭalaḥ al-Ḥadīth)

- *al-Bayān al-Mumtiʿ fī Takhrīj Aḥādīth ar-Rawḍ al-Murbiʿ – Exhaustive referencing of the ḥadīths in ar-Rawḍ al-Murbiʿ*
- *Muṣṭalaḥ al-Ḥadīth – Principles of ḥadīth science*
- *Commentary on Nuzhat an-Naẓar fī Tawḍīḥ Nukhbat al-Fikar – Explanation of Ibn Ḥajar's treatise*
- *Sharḥ al-Bayqūniyyah fī Muṣṭalaḥ al-Ḥadīth*

Aqīdah

- *Sharḥ al-ʿAqīdah al-Wāsiṭiyyah*
- *Mudhakirāt ʿalā al-ʿAqīdah al-Wāsiṭiyyah*
- *Sharḥ Thalāthat al-Uṣūl*
- *Sharḥ Kashf ash-Shubuhāt*

- *Explanation of the ʿAqīdah of Ahl al-Sunnah wa al-Jamāʿah (Sharḥ ʿAqīdah Ahl al-Sunnah wa al-Jamāʿah)*
- *Nubdhah fī al-ʿAqīdah al-Islāmiyyah*
- *Mabāḥith fī Uṣūl ad-Dīn*
- *The Perfect Principles Concerning the Names and Attributes of Allah (al-Qawāʿid al-Muthlā fī Ṣifāt Allāh wa Asmāʾih al-Ḥusnā)*
- *Explanation of al-Qawāʿid al-Muthlā*
- *Asmāʾ Allāh wa Ṣifātuh wa Mawqif Ahl al-Sunnah minhā (Allah's Names and Attributes and the Position of Ahl al-Sunnah Concerning Them)*
- *al-Qawl al-Mufīd ʿalā Kitāb at-Tawḥīd*
- *Explanation of al-Kāfiyah ash-Shāfiyah (Nūniyyah of Ibn al-Qayyim) – 4 volumes*
- *Summary of al-Ḥamawiyyah (Fatḥ Rabb al-Bariyyah bi-Talkhīṣ al-Ḥamawiyyah)*
- *Explanation of the Summary of al-Ḥamawiyyah*
- *Explanation of al-ʿAqīdah al-Tadmuriyyah*
- *Simplification of al-Tadmuriyyah (Taqrīb al-Tadmuriyyah)*
- *Explanation of Taqrīb al-Tadmuriyyah*
- *Explanation of al-ʿAqīdah al-Safāreeniyyah*
- *Comments and Notes on al-ʿAqīdah al-Safāreeniyyah*
- *Explanation of Luʿmat al-Iʿtiqād*
- *Commentary on Selected Passages of al-ʿAqīdah al-Ṭaḥāwiyyah*
- *Commentary on Risālat Rafʿ al-Asāṭīn*
- *Explanation of Iqtiḍāʾ aṣ-Ṣirāṭ al-Mustaqīm*
- *Selected Passages from Iqtiḍāʾ aṣ-Ṣirāṭ al-Mustaqīm*
- *Treatise on Divine Decree (al-Qadāʾ wa al-Qadar)*
- *Innovation: Its Full Clarification and the Danger of Introducing Innovations (al-Ibdāʿ fī Kamāl ash-Sharḥ wa Khaṭar al-Ibtidāʿ)*
- *Evidences for the Falsehood of Socialism (al-Adillah ʿalā Buṭlān ash-Shuyūʿiyyah)*

Fiqh (Islamic Jurisprudence), Uṣūl al-Fiqh (Principles of Jurisprudence), and Qawāʿid Fiqhiyyah (Legal Maxims):

General Fiqh & Jurisprudence

- *Commentary on al-Kāfī in the Fiqh of Imām Aḥmad – 8 vols*
- *Ash-Sharḥ al-Mumtiʿ ʿalā Zād al-Mustaqniʿ – 15 vols*
- *Commentary on ar-Rawḍ al-Murbiʿ – 2 vols*
- *Ad-Durūs al-Fiqhiyyah – a compilation of university lectures*
- *Fiqh of Worship (Fiqh al-ʿIbādāt)*
- *Juristic Rulings on Purification, Prayer, and Funerals*
- *60 Questions on the Rulings of Menstruation and Postnatal Bleeding*
- *Treatise on Natural Blood in Women*
- *Research and Fatwas on Wiping over Leather Socks (Khuffayn)*
- *The Description of the Prophet's Prayer (Ṣifat aṣ-Ṣalāh)*
- *Treatise on the Ruling of One Who Abandons Prayer*
- *Treatise on the Prayer Times*
- *Treatise on Sujūd as-Sahw (Prostration of Forgetfulness)*
- *70 Questions on Funeral Rulings*
- *Treatise on Zakāt of Jewelry*
- *Commentary on the Treatise 'The Reality of Fasting'*
- *Chapters on Fasting, Tarāwīḥ, and Zakāh*
- *48 Questions on Fasting*
- *Fasting and a Group of Related Questions*
- *Ramadan Sessions (Majālis Shahr Ramaḍān)*

Ḥajj and ʿUmrah

- *Selections from the Chapters of Ḥajj in al-Furūʿ and Taysīr al-Wuṣūl*
- *Manhaj for One Intending ʿUmrah and Ḥajj*
- *Rites of Ḥajj and ʿUmrah (Manāsik al-Ḥajj wal-ʿUmrah)*
- *The Description of the Prophet's Ḥajj (Ṣifat al-Ḥajj)*
- *Mistakes Made by Some Pilgrims*

- *Rulings on Uḍḥiyyah and Slaughtering*
- *Summary of Uḍḥiyyah and Slaughtering Rulings*

Financial Transactions & Social Matters

- *Ribā: A Way to Escape It in Modern Banks*
- *A Compilation of Questions on Buying and Selling Gold*
- *Debt (al-Mudāyanah)*
- *Marriage and Related Questions*
- *A Collection of Family-Related Questions*
- *Treatise on Ḥijāb*

Inheritance (Farāʾiḍ)

- *Simplified Farāʾiḍ (Tashīl al-Farāʾiḍ)*
- *Explanation of the Poem al-Qalāʾid al-Burhāniyyah on Farāʾiḍ*
- *Summary of the Fiqh of Inheritance (Talkhīṣ Fiqh al-Farāʾiḍ)*
- *Brief Research on Blood Money (Diyāt)*

Fatwas & Legal Commentary

- *Concise Answers to Various Issues*
- *Notes on Fiqh-Based Selections (Taʿlīqāt ʿalā al-Ikhtiyārāt al-Fiqhiyyah)*
- *Commentary on Political Jurisprudence (as-Siyāsah ash-Sharʿiyyah)*
- *Commentary on al-Qawāʿid an-Nūrāniyyah al-Fiqhiyyah*
- *Explanation of Ibn Rajab's Legal Maxims – 2 vols*
- *Extracts from Ibn Rajab's Maxims (Nayl al-Irab min Qawāʿid Ibn Rajab)*

F. Uṣūl al-Fiqh (Principles of Jurisprudence)

- *The Fundamentals of Uṣūl al-Fiqh (al-Uṣūl min ʿIlm al-Uṣūl)*
- *Explanation of al-Uṣūl min ʿIlm al-Uṣūl*
- *Poem on Uṣūl al-Fiqh and Its Explanation*
- *Explanation of the Poem al-Waraqāt in Uṣūl al-Fiqh*
- *Explanation of Clear Expressions Regarding Sharḥ al-Waraqāt (Sharḥ at-*

Taʿbīrāt al-Wāḍiḥāt)

- *Commentary on the Foundational and Comprehensive Maxims (al-Qawāʿid wa al-Uṣūl al-Jāmiʿah)*
- *Explanation of Qawāʿid al-Uṣūl wa Maʿāqid al-Fuṣūl*

Other Legal and Ethical Discussions

- *Difference of Opinion Among the Scholars (al-Khilāf bayn al-ʿUlamāʾ)*
- *Brief Commentary on Some Legal Maxims*
- *Selections from Iʿlām al-Muwaqqiʿīn of Ibn al-Qayyim*
- *Selections from at-Ṭuruq al-Ḥukmiyyah in Political Jurisprudence*

Prophetic Biography (Sīrah al-Nabawiyyah)

- *Commentary on Nūr al-Yaqīn fī Sīrat Sayyid al-Mursalīn*
- *Commentary on Selected Chapters from Zād al-Maʿād*

Arabic Language Sciences (ʿUlūm al-Lughah)

- *Explanation of Alfiyyat Ibn Mālik (3 volumes)*
- *Explanation of al-Ājurrūmiyyah*
- *Explanation of al-Durrah al-Yatīmah in Grammar*
- *Explanation of the Poem on Rules of Iʿrāb (Grammar Declension)*
- *Explanation of Balāghah (Rhetoric) from the Book on Arabic Grammar Principles*
- *Mukhtaṣar Mughni al-Labīb (Abridgment of Mughni al-Labīb)*

General Topics

- *Selections from Rare and Beneficial Points (al-Muntaqā min Farāʾid al-Fawāʾid)*
- *Noble Character Traits (Makārim al-Akhlāq)*
- *Treatise on Calling to Allah (Risālah fī al-Daʿwah ilá Allāh)*
- *Rights Affirmed by Natural Disposition and Endorsed by the Sharīʿah (Ḥuqūq Daʿat Ilayhā al-Fiṭrah wa Qarrarathā al-Sharīʿah)*
- *From the Problems of the Youth (Min Mushkilāt al-Shabāb)*

- *The Role of Women in Reforming Society (Dawr al-Marʾah fī Iṣlāḥ al-Mujtamaʿ)*
- *Provisions for the Caller to Allah (Zād al-Dāʿiyah ilá Allāh)*
- *Treatise on Cooperation Among Duʿāt (Risālah fī Taʿāwun al-Duʿāt)*
- *Commentary on the Mīmiyyah Poem of Ibn al-Qayyim (رحمه الله) (al-Taʿlīq ʿalá Mīmiyyat Ibn al-Qayyim)*
- *Treatise on Daily Remembrances (Risālah fī al-Adhkār)*
- *The Muslim's Stance During Trials and Tribulations (Mawqif al-Muslim min al-Fitan)*

Etiquettes of Seeking Knowledge (Ādāb Ṭālib al-ʿIlm)

- *The Book of Knowledge (Kitāb al-ʿIlm)*
- *Commentary on "Ḥilyat Ṭālib al-ʿIlm"*
- *Commentary on the Introduction to al-Majmūʿ (al-Taʿlīq ʿalā Muqaddimat al-Majmūʿ)*
- *The Islamic Awakening: Guidelines and Directions (al-Ṣaḥwah al-Islāmiyyah: Ḍawābiṭ wa Tawjīhāt)*

Fatāwā and Public Sessions

- *Lessons and Fatāwā from the Two Sacred Mosques*
- *Fatāwā Nūr ʿAlā al-Darb (12 volumes)*
- *Monthly Meetings (al-Liqāʾāt al-Shahriyyah) – 4 volumes*
- *Open-Door Meetings (Liqaʾāt al-Bāb al-Maftūḥ) – 10 volumes*
- *Fatāwā on Creed – 2 volumes*
- *Fatāwā on Purification, Prayer, and Funerals – 2 volumes*
- *Fatāwā on Zakāh and Fasting*
- *Fatāwā on Ḥajj and ʿUmrah*

  Fatāwā on the Pillars of Islam
- *Ramadan Gatherings (al-Liqāʾāt al-Ramaḍāniyyah)*
- *Ḥajj Encounters (Liqaʾāt al-Ḥajj)*
- *Fatāwā from Phone Questions (Fatāwā Suʾāl ʿalā al-Hātif)*

- *Roadside Fatāwā on Various Issues (Fatāwā ʿalā al-Ṭarīq)*
- *Informing Travelers on the Etiquettes and Rulings of Travel*
- *With the Ḥisbah Officers – Advice and Fatāwā*
- *Fatāwā on Hunting and Desert Excursions*
- *Prohibited Expressions (al-Manāhī al-Lafẓiyyah)*
- *Encounters and Fatāwā for Muslim Minorities (Liqaʾāt wa Fatāwā al-Aqalliyyāt al-Muslimah)*

Friday Sermons (الخطب):

- *Al-Ḍiyāʾ al-Lāmiʿ min al-Khuṭab al-Jawāmiʿ (The Radiant Light from Comprehensive Sermons) – 6 volumes*

Daʿwah Kits (الحقائب الدعوية):

- *Kit of Treatises on ʿAqīdah (Ḥaqībat Rasāʾil fī al-ʿAqīdah)*
- *The Ramadan Kit (al-Ḥaqībah al-Ramaḍāniyyah)*
- *The Ḥajj Kit (Ḥaqībat al-Ḥājj)*
- *The Muslim Woman's Kit (Ḥaqībat al-Marʾah al-Muslimah)*
- *The Muslim's Provisions Kit (Ḥaqībat Zād al-Muslim)*

Audio & Lectures (Recordings)

- *Hajj Moment by Moment*
- *Commentary on Riyāḍ as-Ṣāliḥīn*
- *Commentary on the Forty Nawawī Ḥadīths*
- *Contemporary Muslim Jurisprudence: Tradition vs. Renewal*
- *Seizing the Moments*
- *Textual Fatāwā Nūr ʿAlā al-Darb (Audio Series)*
- *Lecture: The Method in the Rulings of Marriage*
- *The Muslim's Stance During Trials and Tribulations*
- *Reflections on the Verse: "And I did not create jinn and humans except to worship Me"*
- *Commentary on al-Qawāʿid al-Ḥisān*

- *Fiqh of Worship*
- *Commentary on Muqaddimah and Uṣūl fī at-Tafsīr*
- *Commentary on Zād al-Mustaqni‘*

His lofty Akhlaq

He was admired not only for his vast and profound scholarship, but also for his humility, compassion, and exemplary character. Despite his towering reputation, intellectual prestige, prolific authorship, and the sheer number of students who learned from him, he remained deeply grounded—treating both students and laypeople with equal respect and sincere attention. His private acts of worship, including prolonged night prayers even in states of exhaustion, bore witness to a heart deeply devoted to Allah and a life marked by sincere spiritual commitment.

His passing away:

Shaykh al-ʿUthaymīn passed away on the 15th of Shawwāl, 1421 AH (January 10, 2001 CE) in Jeddah and was laid to rest in the sacred city of Makkah. His passing was deeply felt across the Muslim world. Thousands gathered to offer his *Janāzah* prayer, while similar prayers were performed throughout Saudi Arabia and beyond. It was a moment of profound loss, as the Ummah bid farewell to one of its most beloved scholars. Yet the Shaykh's legacy lives on—through his students, his extensive writings, and the efforts of the Shaykh Muḥammad ibn Ṣāliḥ al-ʿUthaymīn Charitable Foundation, which continues to spread his knowledge far and wide.

May Allah, Most High, envelop him in His boundless mercy, raise his rank in Jannat al-Firdaws, and reward him generously for his service to Islam and the Muslim Ummah. *Āmīn*.

The body of Sheikh Muhammad ibn Saleh Al-Othaimeen is taken to Al-Adel Graveyard for burial on Thursday.

500,000 people attend Al-Othaimeen funeral

Figure: A newspaper clip showing the news about the funeral of Shaykh Al-Uthaymeen

♦

About our approach in this book

We place a high value on accurately conveying the author's words and intent to the reader. We recognize that meaning can sometimes become clouded or lost in translation—especially when dealing with deeply nuanced scholarly texts. For this reason, we exercised great care to preserve both the clarity and precision of the original work.

We remained faithful to the original Arabic text, preserving the author's words and style as closely as possible. Minor paraphrasing was applied only when deemed necessary to clarify the intended meaning, without altering the substance of the message.

Explanatory phrases, when added, appear within square brackets—indicating that these are editorial insertions for clarity, not part of the

original text.

Additionally, contextual background notes and commentary have been provided—either in clearly marked yellow boxes titled "Note from the Editor" or in the footnotes—to distinguish them from the author's original words and to offer helpful insights where relevant. Alongside our own reflections, we have also drawn upon the commentary on *Duʿāʾ al-Qunūt* by Shaykh Ḥāmid Kamāl al-Dīn and insights from other scholars.

♦

As we conclude this introduction, we ask Allah ﷻ, the Most Generous, the Most Forgiving, to accept this humble effort and make it purely for His Noble Face. May He bless this English translation and commentary, making it a means of guidance, benefit, and clarity for all who read it. We pray that it serves as a *ṣadaqah jāriyyah* for the noble author, the humble editor—who seeks Allah's forgiveness through this work—and for the scholars, students of knowledge, and all those who contributed to its preparation and dissemination in any way, whether through effort, support, or *duʿāʾ*. May Allah elevate their ranks, pardon their shortcomings, and gather us all in His mercy under the shade of His Throne on the Day when there is no shade but His. *Āmīn*.

Editor

Completed on 17-Aug-2025

At Masjid Al-Haraam, Makkah

Muqaddimah from the Original Arabic Edition

In the name of Allah, the Most Gracious, the Most Merciful.

Indeed, all praise is due to Allah; we praise Him, seek His help, and ask His forgiveness. We seek refuge in Allah from the evils of our souls and the misdeeds of our actions. Whomsoever Allah guides, none can misguide; whomever He lets astray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone with no partner, and I bear witness that Muḥammad ﷺ is His servant and messenger. May Allah send abundant greetings, blessings and peace upon him, his family, his companions, and those who follow them in excellence until the Day of Judgment.

To proceed:

This is a brief explanation of the *duʿāʾ* (supplication) of *Qunūt al-Witr*, compiled by the virtuous noble Shaykh Muḥammad ibn Ṣāliḥ al-ʿUthaymīn—may Allah have mercy on him—in his highly beneficial lectures which he delivered in al-Masjid al-Ḥarām during the blessed month of Ramaḍān.

Shaykh Muḥammad ibn Ṣāliḥ ibn Muḥammad al-Ḥarbī—may Allah reward him—kindly presented the manuscript of this booklet to the virtuous author—may Allah have mercy on him—for review [so that he could recommend any necessary corrections or improvements], and he—may Allah reward him—diligently oversaw the rolling out of the first edition of this booklet in the year 1417 AH.

In order to widely spread the benefit of this simplified explanation—and after comparing it with the version reviewed and approved by the virtuous author, may Allah have mercy on him—the Scholarly Committee is pleased to publish it separately in this booklet and to republish it along with a *fatwā* by his eminence, may Allah have mercy on him, concerning two related questions.

We ask Allah, the Exalted, to make this work sincerely for His noble Face, beneficial to His servants, and to reward our virtuous Shaykh, the author, with the best reward on account of his dedication to Islam and the Muslim ummah, and to grant him an abode in the vastness of His gardens. Indeed, He is All-Hearing, Near. All praise is due to Allah, Lord of the worlds. May blessings, peace, and abundant grace be upon our Prophet Muḥammad ﷺ, and upon all his family and companions.

The Scholarly Committee

at the Shaykh Muḥammad ibn Ṣāliḥ al-ʿUthaymīn Charitable Foundation

اللجنة العلمية

في مؤسسة الشيخ محمد بن صالح العثيمين الخيرية

The Hadith

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Gracious, the Most Merciful

ورد في مسند الإمام أحمد عن الحسن بن علي رضي الله عنهما قال: علَّمني رسول الله صلى الله عليه وسلّم كلمات أقولهن في قنوت الوتر:

It is narrated in the *Musnad* of Imām Aḥmad from al-Ḥasan ibn ʿAlī—may Allah be pleased with them both—that he said:[11] The Messenger of Allah ﷺ taught me words to say in the *Qunūt al-witr* (supplication of witr prayer):

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ،

O Allah, guide me among those You have guided

وَعَافِنِي فِيمَنْ عَافَيْتَ،

and grant me well-being among those You have granted well-being

وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ،

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[11] Narrated by Aḥmad (1/199); Abū Dāwūd, *Book of Prayer, Chapter: The Qunūt in Witr*, no. (1425); al-Tirmidhī, *Book of Prayer, Chapter: What Has Been Reported Regarding Qunūt in Witr*, no. (464); al-Nasāʾī, *Book of Night Prayer, Chapter: Supplication in Witr*, no. (1745); and Ibn Mājah, *Book of Establishing the Prayer, Chapter: What Has Been Reported Regarding Qunūt in Witr*, no. (1178).

and take me into Your care among those You have taken into Your care,

وَبَارِكْ لِي فِيمَا أَعْطَيْتَ،

and bless me in what You have given,

وَقِنِي شَرَّ مَا قَضَيْتَ،

and protect me from the evil of what You have decreed.

فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ،

Indeed, You decree and none decrees over You.

وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ،

Indeed, he is not humiliated whom You have befriended.

تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ.

Blessed are You, our Lord, and Exalted.

Comment from the editor – Making this *Duʿāʾ* in a *Jama'ah* (plural):

The above *Duʿāʾ* appears in the form of a singular supplication—for example: "O Allah, guide *me* among those You have guided, bless *me*…" However, it has also been reported in the narrations using the *first-person plural*. For instance, consider the narration below from ʿAbdullāh ibn ʿAbbās R.A.

كان رسولُ اللهِ صلَّى اللهُ عليه وسلَّم يُعَلِّمُنا دُعاءً نَدعو به في القُنوتِ من صلاةِ الصُّبحِ اللهمَّ اهدِنا فيمَن هدَيتَ وعافِنا فيمَن عافَيتَ وتوَلَّنا فيمَن توَلَّيتَ وبارِكْ لنا فيما أعطَيتَ وقِنا شَرَّ

مَا قَضَيتَ إِنَّكَ تَقضِي وَلا يُقضَى عَلَيكَ إِنَّهُ لا يَذِلُّ مَن وَالَيتَ تَبَارَكتَ رَبَّنَا وَتَعَالَيتَ

The Messenger of Allah ﷺ used to teach us a supplication to say in the Qunūt of the Fajr prayer: "O Allah, guide us among those You have guided, and grant us well-being among those You have granted well-being, and take us into Your care among those You have taken into Your care, and bless for us what You have given, and protect us from the evil of what You have decreed. Indeed, You decree and none can decree over You. Truly, none whom You take as an ally is humiliated. Blessed are You, our Lord, and Exalted." Tuhfatul Muhtaj 1/304

Therefore, there is no harm in reciting it in either the first-person singular or the first-person plural—both forms are permissible, *in shāʾ Allāh*.

Scan the QR code below to listen to this *duʿā*. Please note that it is recited in the plural form, as commonly read by *imāms* during congregational prayer. Listen to it repeatedly in order to memorize.

Sharh (Explanation) of the *Duʿāʾ*

"O Allah, guide us among those You have guided"

اللهم اهدنا فيمن هديت

Comment from the editor:

In this section, the Shaykh first elaborates on the meaning of *hidāyah* (guidance), then explains the second part of the above-mentioned phrase: "*among those whom You have guided*."

While discussing the first part, he clarifies that *hidāyah* comprises two distinct aspects: knowledge and action.

At times, the term refers specifically to one of these, and at other times to both. To support this, the Shaykh cites various Qur'anic verses, each illustrating one of the two meanings.

Through this, he highlights what constitutes true and complete *hidāyah*, emphasizing that when one asks for guidance in *Duʿāʾ*, they should intend both aspects—knowledge and the ability to act upon it. Otherwise, their request for guidance will remain incomplete, and they may not attain full guidance in the true sense.

Two constituents of complete guidance

"O Allah, guide us among those You have guided" — meaning:

a) show us the truth and
b) grant us the ability to follow it.

True and complete *hidāyah* (guidance) is when Allah grants a person both knowledge of the truth and the ability to act upon it.

Guidance without action is not only useless—it can be harmful. If someone knows what is right but fails to live by it, that knowledge turns into a burden rather than a blessing.

Evidences for the first meaning of the term Hidayah:

An example of *hidāyah* that refers to showing or indicating the right path—without it being accepted or acted upon—is Allah ﷻ's saying:

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى

"And as for Thamūd, We guided them, but they preferred blindness over guidance." [Fuṣṣilat: 17]

Meaning: We made the path clear to them and conveyed the knowledge to them, but they—may Allah protect us—chose blindness over guidance.

And another example of *hidāyah* that refers to knowledge and clarification of the truth is the saying of Allah, Blessed and Exalted, to the Prophet ﷺ:

وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

"And indeed, you surely guide to a straight path." [ash-Shūrā: 52]

Meaning: You [O Messenger ﷺ] point out, explain, and teach people the straight path.

Evidences for the second meaning of the term Hidayah:

As for *guidance* in the sense of *tawfīq* (divine enablement), it is like the saying of Allah ﷻ:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ

"Indeed, you do not guide whom you love." [al-Qaṣaṣ: 56]

Comment from the editor:

In the earlier verse, Allah ﷻ tells the Prophet ﷺ that he guides people to the straight path. In the later verse, however, Allah ﷻ says that the Prophet ﷺ does not—and cannot—guide those whom he loves. At first glance, this may seem like a contradiction to someone not well grounded in Islamic knowledge. But the scholars of Islam—may Allah ﷻ bless them—have the insight and depth to uncover the harmony that lies beneath what may appear contradictory on the surface.

The Shaykh has done just that in this case, clarifying the meanings of these verses by unpacking the different layers and dimensions of the term *hidāyah* (guidance). He explains that *hidāyah* carries more than one connotation in the Qur'an: at times it refers to showing the way (guidance through instruction), and at other times to granting success in following it (guidance through divine enablement).

On a side note, it's worth noting that in everyday language, many words carry more than one meaning depending on the context. With a bit of reflection, one quickly realizes just how common this is—such words are found in abundance across all forms of speech.

This [*ayah*] refers to the guidance of *tawfīq*—the ability to act upon the truth. The Messenger ﷺ does not possess the power to grant anyone

success in performing righteous deeds. If he had, he would have been able to guide his uncle Abū Ṭālib. He indeed tried with him until he said to his uncle at the moment of his passing:

"O uncle, say: Lā ilāha illa Allah (There is no deity worthy of worship except Allah), a word by which I will argue on your behalf before Allah."

But the decree of Allah—Mighty and Majestic—had already gone forth that he would be among the people of the Fire—may Allah protect us—so he did not say: *Lā ilāha illa Allah*. Instead, the last thing he said was that was dying upon the religion of ʿAbd al-Muṭṭalib.[12]

However, Allah—Mighty and Majestic—permitted His Messenger ﷺ to intercede for him, not because he was his uncle, but because he stood in defense of the Prophet ﷺ and of Islam. So the Prophet ﷺ interceded for his uncle, and he was in a shallow part of the Fire, wearing two sandals of fire from which his brain boils, and he is the least in punishment among the people of the Fire. The Prophet ﷺ said: "If it were not for me, he would be in the lowest depths of the Fire."

Comment from the editor:

It seems as if the punishment mentioned above was because, despite being so close to the Prophet ﷺ and fully aware that he was indeed the Messenger of Allah and that his guidance was the truth, Abū Ṭālib still chose not to embrace Islam, holding instead to the religion of his forefathers. His case serves as a sobering reminder

[12] Narrated by al-Bukhārī, *Book of Virtues, Chapter: The Story of Abū Ṭālib*, no. (3884); and Muslim, *Book of Faith, Chapter: Evidence for the Validity of the Islam of One Who Accepts It at the Time of Death...*, no. (24).

for us: when we recognise the truth, we should commit to it wholeheartedly, placing it above all other attachments, habits, or loyalties.

O Allah, guide us among those You have guided!

So when we say in the *duʿā'* of *Qunūt*: "*Allāhumma ihdinā fīman hadayt*", we are asking for both types of *hidāyah* (guidance):

- guidance of knowledge and
- guidance of action.

Likewise, Allah ﷻ's saying, Exalted is He:

ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ

Guide us to the straight path. [al-Fātiḥah: 6]

includes both types of guidance — guidance of knowledge and guidance of action. Therefore, the reciter should be mindful that he is asking for both: the guidance of knowledge and the guidance of action.

Comment from the editor:

Before we can understand the world around us, we must first pause and reflect—both on our surroundings and on the state within ourselves.

It is essential to recognize that complete *Hidayah* is only possible through *Iman*. A person may know the truth and even perform certain good deeds, yet without the blessing of *Iman*, they cannot be considered to have attained complete *Hidayah*.

With this in mind, let us turn our attention to those around us—to learn from the paths they have taken, to guard ourselves from

falling into similar mistakes, and—by the will of Allah—to strive to become a means of guidance for them.

The relationship between *Iman*, knowledge of the truth, and righteous actions can be illustrated through the graphic below.

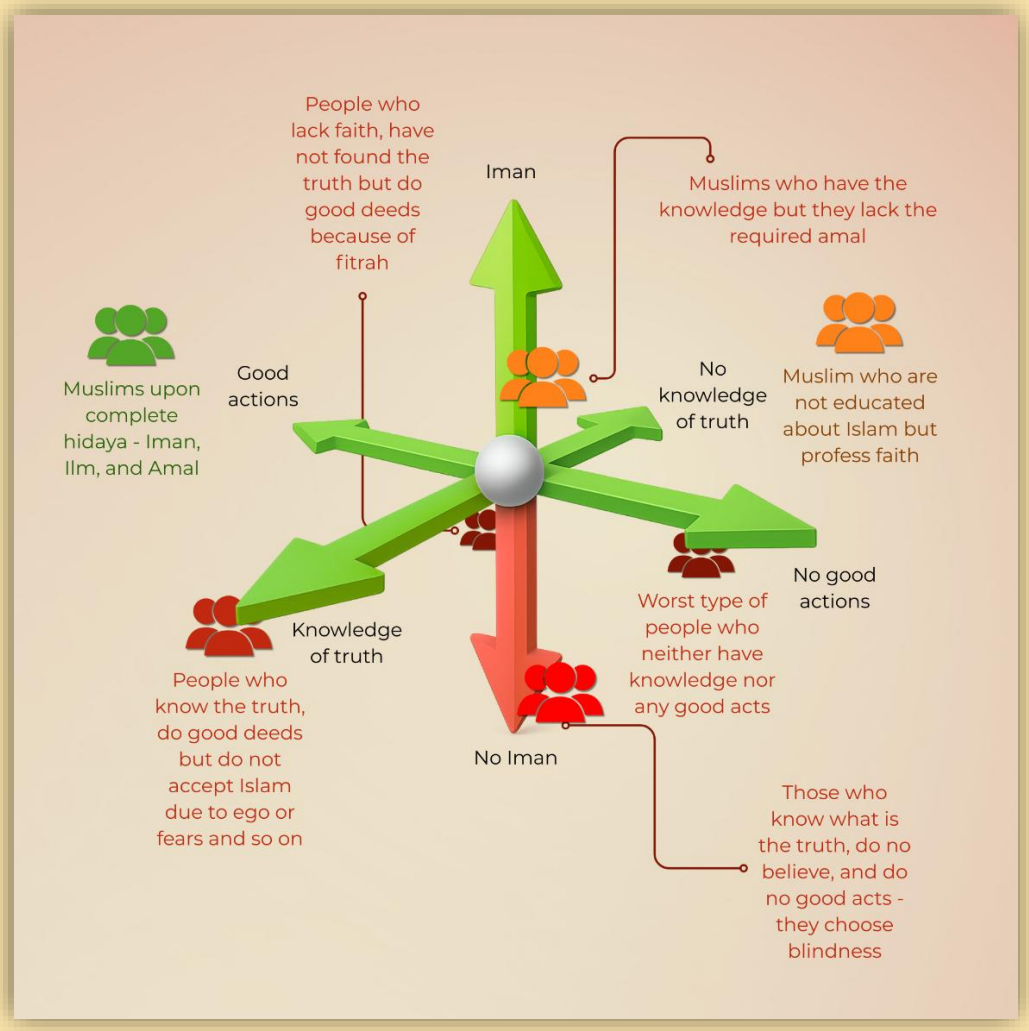
People who lack faith, have not found the truth but do good deeds because of fitrah
Iman
Muslims who have the knowledge but they lack the required amal
Muslims upon complete hidaya - Iman, Ilm, and Amal
Good actions
No knowledge of truth
Muslim who are not educated about Islam but profess faith
No good actions
Worst type of people who neither have knowledge nor any good acts
Knowledge of truth
People who know the truth, do good deeds but do not accept Islam due to ego or fears and so on
No Iman
Those who know what is the truth, do no believe, and do no good acts - they choose blindness

Figure: Faith, Knowledge, and Deeds: A Conceptual Framework

Those on the upper side represent the believers, while those on the lower side represent the disbelievers—regardless of any knowledge of the truth they may possess or the good deeds they might perform. This framework can help us better understand the different groups of people in our surroundings.

You might notice—especially in Western academia—a group of people who possess vast reservoirs of knowledge. Some even teach *fiqh* and ʿaqīdah in universities. They may be well-versed in technical details, yet they are not Muslims. They have drank some drops from the fountain of knowledge but not attained complete *hidāyah*—the belief and righteous action that transform knowledge into true guidance. In the framework above, they fall in the lower half. They lack *hidāyah al-ʿamal*—the guidance to act upon what they know.

Another group you may encounter are those who perform good deeds—acts of kindness, charity, and justice—not out of faith in Allah ﷻ or His Messenger ﷺ, but because their *fiṭrah* (natural disposition) inclines them toward what appears noble. This innate inclination is a gift from Allah, yet without correct belief and a sound understanding of divine truth, they remain cut off from complete *hidāyah*, which unites righteous action with faith. They do good, but without the light of *īmān*, they are not believers and remain in a state of disbelief.

Lastly, there is a third group—deprived of both. They neither understand the truth, nor act righteously, nor even profess faith at the most basic level. Void of *hidāyah* in every sense—lacking both knowledge and action—they are among the most misguided.

Then there are Muslims situated in the upper half of the graphic—and even among them, there are different types. Some know right from wrong, understand what Allah ﷻ has permitted and prohibited, yet persist in sin. They transgress the boundaries of Allah despite their knowledge. This is misguidance—not in

understanding, but in practice. They possess *hidāyah al-ʿilm* (guidance of knowledge) but lack *hidāyah al-tawfīq* (divinely granted success in applying it).

Others perform certain good acts, yet their understanding is unsound. They have not grasped the *maqāṣid*—the higher objectives behind why Allah ﷻ commands specific acts of worship.

Both of the above types remain in the upper half of the framework, but not in its sweetest spot—where *ʿilm*, *ʿamal*, and *īmān* are perfectly united. Those who reach that station are the most blessed of people, the inheritors of the Prophets, the true beacons of guidance in this world. They walk upon the straight path with clarity of vision, purity of heart, and steadfastness of action—firm upon the truth in belief, word, and deed. Upon them is the favour of Allah ﷻ in its most complete form.

We ask Allah ﷻ to guide us and make us from among those who attain complete *hidayah*. May He ﷻ make us sources of guidance for others—through our words, actions, inclinations, and character.

After observing the different behaviours in society, let us now look inward. Are we protecting ourselves from misguidance and striving for *hidāyah*?

Let us begin with belief. Are we truly fulfilling the conditions of *īmān*? Do we have the relationship with Allah ﷻ that true faith demands? Do we love the Prophet ﷺ more than ourselves and everything else? Do we give preference to striving for Allah and His path over all other pursuits? Do we love for the sake of Allah and hate for His sake? If the answer is no, then we must strive to

strengthen our *īmān* and the love it is built upon.

Next, let us examine knowledge. Many of us are unaware of what is truly *ḥalāl* (permissible) and *ḥarām* (prohibited) in our daily lives—and why Allah has made it so. Some of us think we know, but in reality, we do not. We are in need of *ʿilm*—clarity, rooted knowledge, and deep understanding. Our choices should reflect this thirst.

And what of the *hidāyah* of action? Even when we do know, we often fall short. We sin—frequently, sometimes knowingly. This shows our urgent need not just for knowledge, but for the consistent, sincere action that follows it.

This should stir within us a deep yearning—to seek *hidāyah*, to hold firmly to it, and never let it slip from our hands. We should ask for it constantly in *duʿāʾ*, weep for it in the depth of the night, and strive for it with all our strength. Without *hidāyah*, we are lost; with it, we are truly alive.

Tawassul by the blessing of Allah:

And His saying: "*fīman hadayta*" ("among those You have guided") — this is a form of *tawassul* (seeking nearness to Allah) by means of Allah's favor upon those whom He has already guided, asking Him to grant us the same. It means: We ask You [O Allah] for guidance, as that aligns with Your mercy and wisdom — and because You have already granted this favor to others before us, [grant us the same as well please].

♦

"And grant us well-being among those You have granted well-being"

وعافنا فيمن عافيت

Two dimensions of ʿĀfiyah:

"And grant us well-being [or healing] among those You have granted well-being [and healing]" — Meaning: grant us *ʿāfiyah* (well-being) from:

- the diseases of the hearts and
- the diseases of the bodies.

And it is fitting for you, O my brother, to be mindful as you make *duʿā'* that you ask Allah ﷻ to grant you protection from not just the physical illnesses but also from the diseases of the heart — because the diseases of the heart are more severe than the diseases of the body. And for this reason, we say in the *duʿā'* of *Qunūt*:

اللَّهُمَّ لا تَجْعَلْ مُصيبَتَنا في دِينِنا

O Allah, do not make our calamity in our religion.

Two types of diseases of heart

The diseases of the body are well known, but the diseases of the heart are less recognized. These spiritual ailments fall into two main categories:

- The first: the diseases of *shahawāt* (base desires), which stem from *hawā* (whims).
- The second: the diseases of *shubuhāt* (doubts), which stem from ignorance.

So the first — the diseases of *shahawāt* which stem from *hawā* — is when a person knows the truth but does not want it, because he has a desire that opposes what the Prophet ﷺ came with.

And the second — the diseases of *shubuhāt* which stem from ignorance — is when the ignorant person commits falsehood thinking it is truth. And

this is a very dangerous disease.

Comment from the editor:

The above types of diseases have been clearly highlighted in the Qur'an. The following are some of the examples.

The disease of shahawāt (base desires):

This type of diseases of the heart corrupts the will, driving a person to knowingly choose what is wrong over what is right. It manifests in many forms—ranging from pursuing wealth through unlawful means, to engaging with the opposite gender in impermissible ways, and in numerous other violations. For the sake of brevity, our focus here will be on the aspect of gender interaction, examining selected āyāt and aḥādīth that address this particular dimension of the *shahawāt*.

Allah SWT says:

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ﴾

"Tell the believing men to lower their gaze and guard their private parts." – [An-Nūr: 30]

In this āyah, Muslims are commanded to avert their gaze from all that is unlawful, and to lower it specifically from whatever Allah has prohibited us to look at. As the early scholars wisely said: *"Whoever allows his eyes to roam freely will bring ruin upon himself."*

A single forbidden glance can scatter the heart, disturb its focus, and bind it with unhealthy attachments. It is even said that Satan boasts: *"My oldest weapon, and my most certain arrow, is the glance."*

Allah paired the command to lower the gaze with the command to guard the private parts. This shows the great danger of unlawful

glances, as they lead directly to sinful actions. In Ṣaḥīḥ al-Bukhārī (2465) and Muslim (2121), Abū Saʿīd reports that the Messenger of Allah ﷺ explained the following as rights of the road:

غَضُّ البصر، وكَفُّ الأذى، وردُّ السلام، والأمر بالمعروف، والنهي عن المنكر

"Lowering the gaze, refraining from harm, returning greetings, enjoining good, and forbidding evil."

In Ṣaḥīḥ al-Bukhārī (6474), Sahl ibn Saʿd reports that the Prophet ﷺ said:

مَن يضمن لي ما بين لحييه وما بين رِجْلَيه أضمن له الجنة

"Whoever guarantees me what is between his jaws (his tongue) and between his legs (his private parts), I guarantee him Paradise."

Since the eye is a door to the heart, and glances are like poisoned arrows, Allah commanded the guarding of private parts just as He commanded guarding the gaze.

Guarding one's private parts refers to protecting them from fornication as can be interpreted from *Al-Maʿārij: 29–30:*

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ـ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ

Allah SWT also says:

﴿إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ﴾

"Indeed, Allah is All-Aware of what they do." — [An-Nūr: 30]

He SWT also says:

﴿يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ﴾

"He knows the stealthy glance of the eyes and what the hearts conceal."

— *[Ghāfir: 19]*

Another Qur'anic example of this type of heart's disease appears in Allah's address to the wives of the Prophet ﷺ, in which He lays out the standard of conduct for them—and, by extension, for all women. This is an address where those of the highest status among the women are given a command, thereby making it even more binding upon all believing women in general. For if such caution is required from the Mothers of the Believers, then it is even more incumbent upon others to uphold it.

يَٰنِسَآءَ ٱلنَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ ٱلنِّسَآءِ إِنِ ٱتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ ٱلَّذِى فِى قَلْبِهِۦ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا

"O wives of the Prophet, you are not like any other women – if you fear Allah, then do not be soft in speech, lest he in whose heart is a disease should covet; but speak in an appropriate manner." [al-Aḥzāb 33:32]

In this *āyah*, Allah ﷻ warns believing women not to speak in a soft or alluring tone, as it may stir desire in the hearts of those afflicted with the disease of *shahwah*. If even the tone of voice is highlighted as something to be guarded, then how much more caution should be taken with other means of temptation—such as wearing attractive clothing, applying alluring fragrances, walking in a provocative manner, or displaying certain body postures. All of these can awaken base desires in weak hearts and lead to spiritual and moral corruption.

This command is a safeguard for both women and men, protecting the purity of the heart and the dignity of the soul. Allah ﷻ, who created human nature, knows best what stirs it and how to preserve

it.

The disease of shubuhāt (doubts and misconceptions):

Let us now some ayat that mention the disease of *shubuhāt:*

فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ ٱللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْذِبُونَ ١٠

There is sickness in their hearts, and Allah ˹only˺ lets their sickness increase. They will suffer a painful punishment for their lies. [Al-Baqarah 2:10]

... وَلِيَقُولَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْكَٰفِرُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلًا ...

… and that they in whose hearts is disease and they who deny the truth outright might ask, "What does [your] God mean by this parable?"

[Al-Mud'dathir 74:31]

And Allah [The Most High] stated about the one who is called to judge by the Quran and the Sunnah, but he refuses and turns away:

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُم مُّعْرِضُونَ

وَإِن يَكُن لَّهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ

أَفِي قُلُوبِهِم مَّرَضٌ أَمِ ارْتَابُوا أَمْ يَخَافُونَ أَن يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ

And when they are called to Allah (i.e. His Words, the Qur'an) and His Messenger to judge between them, lo! a party of them refuse (to come) and turn away. But if the right is with them, they come to him willingly with submission. Is there a disease in their hearts? Or do they doubt or fear lest Allah and His Messenger should wrong them in judgement. Nay, it is they themselves who are the Zalimun (polytheists, hypocrites and wrong-doers, etc.).[An-Noor 24:48-50]

The diseases of the body:

The diseases of the body have also been mentioned in the Quran, for example:

لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى ٱلْأَعْرَجِ حَرَجٌ وَلَا عَلَى ٱلْمَرِيضِ حَرَجٌ…

There is no restriction on the blind, or the disabled, or the sick. [Al-Isra 24:61]

Thus, when you say *Wa ʿāfinā fīman ʿāfayt,* you are asking Allah ﷻ for protection and well-being from physical illnesses as well as from the diseases of the heart, which are the diseases of *shubuhāt* and *shahawāt*.

Comment from the editor:

In our discussion so far, we have seen how the Shaykh approaches a concept from multiple angles and perspectives, building a comprehensive and holistic understanding of the matter. He leaves no point incomplete, overlooked, or unexplored. This approach reflects a valuable methodology in both learning and teaching—especially for students of knowledge.

It teaches us to critically examine a topic from all relevant dimensions, to engage in deep and repeated *dawrat at-tadabbur* (cycles of contemplation) over the Qur'an and Sunnah, and to develop an understanding rooted in reflection and evidence. Only then should one present conclusions—supported clearly by textual proofs—so that learners can have confidence that what they are studying is not opinion-based or speculative, but directly derived from the Qur'an and the Sunnah.

♦

"Take us into Your care among those You have taken into Your care"

وتولنا فيمن توليت

And when we ask in our *Duʿāʾ*: "Take us into Your care among those You have taken into Your care" — it means: be a *walī* (protector and guardian) for us.

Comment from the editor:

Scholars have identified different types of *Wilāyah* (Divine guardianship) based on relevant textual evidences (*nusus*) from the Qur'an. They explain that the word *wilāyah* is a comprehensive term that encompasses countless meanings of closeness and assistance. For example, the phrase *fulānun yalīka* means "he is close to you" or "he is your intimate/ally." Similarly, being someone's *Wali* means being their helper, protector, caretaker, and supporter.

In the elaboration below, Shaykh Ibn ʿUthaymīn (رحمه الله) has explained that Allah's *Wilāyah* can be considered to be of two types – one is applicable to everyone, and the other is reserved for the believers. Let us now turn to the Shaykh's explanation and understand the evidences he presents in support of this classification.

And *wilāyah* (divine guardianship) is of two types: general and specific.

Wilāyah khāṣṣah

As for the *wilāyah khāṣṣah* (specific guardianship), it is for the believers exclusively, as Allah the Exalted said:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Allah is the Walī (Guardian) of those who believe; He brings them out from darknesses into light. And those who disbelieve – their allies are the ṭāghūt (false gods), they bring them out from light into darknesses. Those are the companions of the Fire; they will abide therein forever. [al-Baqarah 2:257].

So, [when you make this *dua*,] you are asking Allah, the Exalted, for the specific *wilāyah*, which entails special care for the one whom Allah has taken as a protector, and success in attaining what He loves and is pleased with.

Wilāyah ʿāmmah

As for the *wilāyah ʿāmmah* (general guardianship), it includes everyone. Allah is the *Walī* of every individual, as He, the Exalted, said:

حَتَّى إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ

Until when death comes to one of you, Our messengers take him in full, and they do not neglect [their duty] [al-Anʿām 6:61].

This is general for all people [and not specific to Muslims only; everyone will die]. After the above ayah, Allah ﷻ said:

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ

Then they are ˹all˺ returned to Allah – their True Master [Maula]. Judgment is His ˹alone˺. And He is the Swiftest Reckoner. [al-Anʿām 6:62].

The above *wilāyah* is general for everyone but when we pray:

اللَّهُمَّ اجْعَلْنَا مِنْ أَوْلِيَائِكَ

O Allah, make us among Your awliyā',

or

اللَّهُمَّ تَوَلَّنَا

O Allah, take us into Your care,

we mean the specific *wilāyah*, which entails care and success in that which He loves and is pleased with.

Comment from the editor:

This includes all of the following meanings: "Be my support. Take care of me. Take responsibility for all my affairs. Do not let me be ruined. Be my protector. Count me among Your own. Make me one who belongs to Your group – the group of the blessed ones who You have chosen for to be Your friends. Be my friend and helper. Bring me close to You."

♦

"And bless us in what You have given"

وَبَارِكْ لَنَا فِيمَا أَعْطَيْتَ

Linguistic meaning of Barakah

And in our *Duʿāʾ*: "*And bless us (give Barakah) in what You have given*" — what is mentioned as *barakah* is abundant and lasting goodness.

The scholars trace this back to the root of the word, which comes from *birka*, with a *kasrah* on the bā', meaning a pool of water — something wide, with abundant and stable water. So *barakah* means abundant and lasting

blessings. Through this *Duʿāʾ*, we are asking Allah ﷻ: O Allah!, Cause *barakah* to descend upon what You have given me.

Importance of having Barakah in what Allah ﷻ has given:

The second part of this *Duʿāʾ*, "*in what You have given*" — means what He Allah ﷻ grants from wealth, children, knowledge, and His other blessings.

Comment from the editor:

The wording of this part of the *Duʿāʾ* is general; that is, Allah's granting is not restricted to any specific thing. Therefore, it includes Iman, Ilm, righteousness, and the like, as well as wealth, sustenance, children, and so on. In short, every form of goodness that a person receives from Allah is encompassed here, and blessings and goodness are being sought in all of it.

You ask Allah for *barakah* in it, because if Allah does not bless you in what He has given you, you will be deprived of much good.

Many people have great wealth but are counted among the poor— because they do not benefit from their wealth. They accumulate it but do not benefit from its accumulation. This is a form of the removal of *barakah*.

Many people have children, but their children bring them no benefit due to their disobedience. These are people who have not been blessed in their children.

Comment from the editor:

True believers remain within one of the two states below:

1. When provisions are restricted: There are people who are given

very little in terms of worldly provisions, yet they live with remarkable contentment and deep enjoyment. They lead happy and satisfied lives despite earning much less than others. This shows that true happiness and contentment are not tied to the abundance of wealth and possessions. Their secret lies in turning to Allah ﷻ, asking Him to place barakah in whatever little they have. With His blessing, the less becomes more for them—sufficient, fulfilling, and carrying peace of heart. They remain grateful and patient, never aspiring to hoard large amounts of money or possessions, for their hearts are rich even when their hands are not.

2. When provisions are expanded: When Allah ﷻ blesses a believer with abundance, his attitude reflects wisdom and humility. He does not become enamored with what is in his hands, but instead asks Allah to place *khayr* (goodness) and *barakah* in his wealth. He knows that possessions themselves hold no guarantee of goodness; what truly matters is Allah's decree. He understands that worldly ease, without Allah's blessing, can become a means of punishment rather than favor. Therefore, his heart remains attached not to the wealth itself, but to Allah's pleasure. He prays:

"O Allah, whatever You give me, let it carry Your blessing. Do not let it be of the kind that You give to those whom You have turned away—those who outwardly enjoy the world but whose worldly ease is, in reality, a form of Your punishment. O Allah, whatever You give me, let there be goodness in it."

Comment from the editor:

When do provisions become a punishment as opposed to having Barakah?

Every human being in this world is blessed with thousands of bounties: life, health, youth, beauty, wealth, children, homes, relationships, love, and countless comforts. But if the rights of Allah are not fulfilled through these blessings, then each one of them eventually turns into a form of punishment—because they were gifts from Allah, not possessions inherently owned by the person. The *true* blessing is that which remains a blessing until the end, and never transforms into punishment.

Meaning of having Barakah in Ilm:

You find some people whom Allah has given much knowledge, yet they are like the unlettered—there is no visible effect of knowledge upon them: not in their worship, nor in their manners, nor in their behaviour, nor in how they deal with people. Rather, knowledge may even cause them to grow arrogant over the servants of Allah, to elevate themselves above them, and to look down upon them. And this person does not realize that the One who granted him knowledge is Allah. You find that people have not benefited from his knowledge—neither through teaching, nor guiding, nor writing. Instead, it remains confined to himself. And this is without a doubt a tremendous deprivation—despite the fact that knowledge is among the most blessed things Allah gives to a servant.

Comment from the editor:

By contrast, there are those whom Allah ﷻ blesses with knowledge that becomes a means of reviving the *Sharīʿah* and spreading its guidance. Their lives are illuminated with the finest fruits of

goodness, for this is the true essence of *barakah*—or the painful reality of its absence. Shaykh Ibn ʿUthaymīn رحمه الله explains that the *barakah* of knowledge manifests in profound ways: not only does it benefit the individual who carries and spreads this *ʿIlm*, but through it Allah opens the doors to greater good. Among these blessings are the protection of Islam, the preservation of the *Sharīʿah*, and the safeguarding of the Muslim community.

If you teach others and spread knowledge among the people, you will be rewarded for that in several ways:

First: In your spreading of knowledge, you are spreading the religion of Allah—Mighty and Majestic—so you are among the *mujāhidīn* (those who strive) in the path of Allah, because you are opening hearts through knowledge just as a *mujāhid* opens lands with weapons and faith.

Second: Among the blessings of spreading and teaching knowledge is the preservation and protection of the *sharīʿah* (Islamic law) of Allah, Mighty and Majestic. For without knowledge, the *sharīʿah* would not be preserved.

Third: Among the blessings of spreading knowledge is that you do good to the one whom you teach, for you give him insight into the religion of Allah—Mighty and Majestic. When he worships Allah upon clarity, you receive a reward like his, because you are the one who guided him to goodness. And the one who guides to good is like the doer of it.

Fourth: In the spreading and teaching of knowledge, there is increase in it. The knowledge of the scholar grows when he teaches others, because he is reviewing what he has memorized and uncovering what he has not memorized—just as the saying goes:

يَزِيدُ بِكَثْرَةِ الإِنفَاقِ مِنهُ وَيَنقُصُ إِنْ بِهِ كَفًّا شُدِّدَتَا

"It increases the more it is spent,
And it diminishes if kept tight in a hand."

That is: If you withhold it and do not teach it, it decreases.

♦

"And protect us from the evil of what You have decreed"

وَقِنَا شَرَّ مَا قَضَيْتَ

Allah, exalted is He, decrees both good and evil.

Comment from the editor:

In this context, "*Qaḍā'*" (Divine decree) refers to the *maqḍī* — that which has been decreed — rather than the act of decreeing itself. This distinction is important because Allah's act of decreeing is intrinsically good and free from any evil. However, what is decreed — meaning the specific outcomes or events — may contain both good and bad elements from the perspective of human beings. Shaykh al-ʿUthaymīn has examined this *Duʿāʾ* grammatically to illustrate this point, as will become evident in the discussion that follows.

Good outcomes include things like health, sustenance, rain, comfort, guidance, and victory. Bad outcomes, on the other hand, might include illness, drought, poverty, misguidance, and the like.

Thus, the classification of something as "good" or "bad" applies from the human's perspective, not from Allah's. From Allah's side,

every decision He makes is good — it is never evil, and the notion of it being bad does not arise at all.

Decree that is pure goodness

As for His decree of good, it is pure goodness—both in the decree itself and in that which is decreed.

An example of this is Allah's decree for certain people to enjoy abundant provision, safety, tranquillity, guidance, and victory. These blessings are good in their essence and in the divine will behind them.

A good decree whose effect might be evil

As for the decree involving evil, it is actually good in its decree (Allah makes decisions only based on the highest level of wisdom) even though it may result in [what humans perceive as] an evil outcome [from their perspective].

An example of this is drought—the withholding of rain. This is an evil [in its effect], but Allah's decree of it is good.

Someone may ask, "When Allah decrees for us drought and barrenness—livestock perish, crops are destroyed—so what is good in this?"

In response, we say, listen to the statement of Allah ﷻ:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Corruption has appeared on land and sea because of what the hands of people have earned, so that He may let them taste some of what they have done – that perhaps they will return} [ar-Rūm 30:41].

So, this decree leads to a praiseworthy outcome [as the above ayah indicates with the use of word لَعَلَّهُمْ]—namely, that people turn back to

Allah, Glorified and Exalted, moving from disobedience to obedience. In this case, what is decreed is evil [in its effect], but the decree itself is good.

A caution regarding understanding the use of the harf Ma:

Based on this, the word **"*mā*"** [in this part of the *duʿā*] is a relative noun [i.e. *Ism Mawsool*].

The meaning of the *duʿā* is: *O Allah, protect us from the evil of that which You have decreed*—because Allah, the Exalted, only decrees [what humans perceive as] evil due to profound and praiseworthy wisdom.

The word **"*mā*"** here is not a verbal noun implying *"the evil of Your decree"*, but rather a relative noun meaning *"of that which"*—since Allah's decree itself contains no evil.

Comment from the editor:

In the above explanation, the Shaykh has protected the readers from a grave mistake by explaining a very pertinent grammatical rule.

The word "ما" in Arabic can be used in multiple ways. Two possibilities are especially relevant here:

1. ما المصدرية (*Masdariyyah*)

- This would mean that "ما قضيت" acts like a verbal noun (مصدر). The phrase would accordingly mean:

  شرَّ قضائك– "the evil *of* Your decree."

- This interpretation is rejected in this context.
- Why? Because it implies that Allah's decree itself is evil. This is

never the case as all of Allah's decrees are wise, just, and ultimately good.

- Even if some decreed matters bring difficulty or harm from a human perspective, the decree itself is always grounded in divine wisdom.

2. ما الموصولة (*Mawṣūlah*)

- This is a **relative pronoun**, meaning: *"that which"* or *"what."*
- So, the meaning of the phrase شرَّ ما قضيت becomes:

  شرَّ الذي قضيت– *"the evil of that which You have decreed."*

- This is the correct interpretation in this *duʿāʾ*.
- It shifts the attribution of "evil" away from Allah's decree itself and places it on certain outcomes or events that have been decreed — such as trials, punishments, tests, calamities, etc.

For this reason, the Prophet ﷺ praised his Lord, saying:

والخير بيديك والشر ليس إليك

"And good is in Your Hands, and evil is not attributed to You."

Therefore, evil is never ascribed to Allah, Glorified and Exalted [is He].

♦

"Indeed, You decree and none decrees over You"

إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ

Two Types of Divine Decree

Allah, Mighty and Majestic, decrees both legislative decrees (*qaḍāʾ sharʿī*) and universal decrees (*qaḍāʾ kawnī*).

Comment from the editor:

Belief in divine decree (*qaḍāʾ* and *qadar*) is one of the core pillars of Islamic faith. A person's faith is not truly complete unless they affirm both aspects. However, this belief does not imply that one should give up effort or passively resign to circumstances by saying, "This is just what Allah has decreed for me." This misconception becomes clearer when we understand the two perspectives through which a true believer should view events—along with the two categories of divine decree that the scholars have identified. These distinctions help clarify the difference between Allah's universal will and decree, and His legislative will and decree, and how each plays a role in our lives.

Two perspectives with which a believer looks at things:

In every incident or calamity, a believer must look through two lenses: the lens of divine decree and the lens of *Sharīʿah*.

When afflictions descend upon people—including our Muslim brothers and sisters around the world—we must observe these events through the lens of divine decree. We acknowledge that Allah, the Exalted, has decreed and preordained everything fifty thousand years before the creation of the heavens and the earth. We reflect on what befell the Prophets and Messengers at the hands of the Children of Israel, and what is happening and has happened to our beloved brothers and sisters in Palestine—all under the

watchful eye of Allah ﷻ. We believe that Allah wrote and decreed it, and we submit by saying: "This is the decree of Allah, and whatever He wills, He does." He is:

فَعَّالٌ لِّمَا يُرِيدُ

This is the essence of faith in the universal decree (*qaḍāʾ kawnī*).

The second lens is the lens of *Sharīʿah*—looking at things from a *Shar'i* perspective and understanding what the Shariah obliges you to do in certain situations. This means understanding that you are obligated to care about the affairs of Muslims, to grieve when they grieve, to rejoice at their joy, to feel pain at their suffering, and do what you can alleviate their pain. A true believer, in the sight of Allah ﷻ, is one who loves for the sake of Allah, hates for the sake of Allah, gives for the sake of Allah, withholds for the sake of Allah, aligns his loyalty for Allah, and disassociates for His sake.

Grasping this understanding inspires purposeful action and helps you remain focused on your responsibilities and what lies within your capacity.

Two types of divine decree:

Divine decree is of two types.

a) Universal Decree (*al-Qaḍāʾ al-Kawnī*)

This type of the divine decree has two defining traits:

- First: It must inevitably occur—whatever Allah decrees universally will happen without exception. For example, Allah ﷻ says:

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ

"The Originator of the heavens and the earth. When He decrees a matter, He only says to it, 'Be,' and it is." — [Al-Baqarah, 2:117]

- Second: It encompasses both what Allah loves and what He does not love.

  For example, note the ayah:

  وَقَضَيْنَآ إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا

  "And We decreed for the Children of Israel in the scripture: You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great arrogance." — [Al-Isrāʾ, 17:4]

  In the above example, the decree was destined to occur but may not be something Allah loves—such as the corruption caused by the Children of Israel. Allah does not legislate or love such actions. Everything that happens—such as killing, displacement, oppression, corruption, and disbelief—occurs by Allah's universal decree, but these are not beloved to Him.

  The killing, displacement, and oppression occurring in Palestine are matters that Allah abhors. Such events are part of His universal will—meaning that they occur by His will and wisdom, though He does not love them.

While acknowledging the reality of divine decree, we must not forget the responsibility of Sharīʿah—to act and strive to alleviate the suffering of our brothers and sisters. ***Those who rise up, support them, and earn Paradise through their efforts are themselves written in the divine decree****, just as those who remain passive, wrongly citing divine decree as an excuse, or even ruin their Hereafter due to such flawed*

thinking, are also written in the divine decree.

Thus, we must utilize the freedom of action and moral responsibility that Allah ﷻ has granted us and strive to act in the best and most righteous manner.

b) Legislative Decree (*al-Qaḍāʾ al-Sharʿī*):

This also has two defining traits:

- First: It may or may not occur, as Allah ﷻ does not compel people to act upon it and does not enforce it upon them against their will. For example, Allah says:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

"And your Lord has decreed that you worship none but Him…"
[Al-Isrāʾ 17:23]

This is a legislative decree. Allah loves for people to worship Him alone without associating any partners, and He commands it—but freedom has been given in terms of action and Allah SWT does not enforce people to act on it. Some people worship Him, while others disbelieve.

Note another example:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

"It is not for a believing man or woman, when Allah and His Messenger have decided a matter, to have any choice about their affair." — [Al-Aḥzāb, 33:36]

This is also a legislative decree—like Allah's commands to pray,

fast, give zakāh, and perform other acts of obedience. These commands may be fulfilled by some people and neglected by many others, as we witness in reality.

- Second: It pertains only to that which Allah loves and is pleased with—such as acts of obedience, righteousness, justice, and standing up for the oppressed. When such acts are performed, they are among what Allah loves.

Affirmation of Lordship of Allah ﷻ:

[When we make this part of the prayer of *Qunūt*, we affirm that] Allah SWT alone decrees over everything and concerning everything, for to Him belongs perfect, comprehensive judgment.

Comment from the editor:

This is among the loftiest forms of *wasīlah* that can be presented before Allah. Authority, decision-making, and the issuing of decree are the supreme expressions of divine sovereignty. The complete denial of such power for anyone besides Him, and the exclusive affirmation of it for Allah alone, lies at the very heart of *tawḥīd*—the oneness of God. Will (*mashīʾah*), decree (*qaḍāʾ*), and control (*taṣarruf*)—these are, in truth, the essence of Lordship itself. When a servant invokes Allah's dominion and majesty in supplication, he draws near by appealing to the most exalted attribute of the Divine: absolute command over all things.

In this light, the servant is never without a *wasīlah* before Allah. One who discovers this reality becomes—despite all outward poverty—the richest and most powerful of people. The part of the *Duʿāʾ* of

Qunūt that we studied earlier (وَقِنَا شَرَّ مَا قَضَيْتَ) was a plea for a favourable divine ruling and a deliverance from a harms that can arise from a decree.

Here stands the servant, utterly powerless. The outcome lies entirely with Allah's will. The servant's well-being, *Al-Aafiyah*, hinges on that decree turning in his favor. By presenting one's powerlessness and by fully affirming the powerfulness of Allah SWT, the slave seeks *wasīlah*. And what else can a poor, wandering soul possibly offer as *wasīlah* then this expression of humility? He offers his very helplessness. He presents his absolute neediness, and his recognition of Allah's supreme authority and kingship, as his only *wasīlah*. He says: "I am not seeking a favorable decree because I have any claim or entitlement—neither I nor anyone else can compel You. What You do is by Your will, and Your wisdom. But I plead to You through Your own majesty and dominion. Let this be my *wasīlah*. So, O Master of all command, turn Your decree toward mercy and goodness for me."

And the Most Merciful accepts this plea—because from His servant, Allah seeks nothing but *ʿubūdiyyah* (pure servitude). That alone is what the slave can present. And by such servitude, the plea 'Protect me from the evil of what You have decreed' is answered in favor of the slave.

So now strive with your full heart. Let your soul pour forth in supplication. The door is open. The moment is yours. Do not delay.

He Commands Without Being Questioned

"And none decrees over You" means that no one has authority to pass judgment against Allah ﷻ.

It is not the servants who judge Allah; rather, it is Allah who judges them. They will be questioned about what they did, but He is not questioned:

لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ

"He is not questioned about what He does, but they will be questioned." [al-Anbiyāʾ 21:23]

Comment from the editor:

The statement *"And none decrees over You"* encapsulates one of the core meanings of divine sovereignty: that no one holds authority over Allah ﷻ, nor can anyone challenge or override His decision. This is affirmed in the ayah mentioned by Shaykh in this section: *"He is not questioned about what He does, but they will be questioned."* — [Al-Anbiyāʾ, 21:23]

This *ayah* underscores a profound truth: Allah's will and actions are absolute, wise, and just—even if we, with our limited understanding, cannot always perceive the wisdom behind them.

It does not mean that people never *ask* or *wonder* about divine decisions. Indeed, there are two types of questioning:

1. **Questioning with humility and sincere inquiry**—as when the angels asked about the creation of man (Al-Baqarah 2:30). This is permitted and even encouraged, provided it stems from reverence and a desire to understand divine wisdom.
2. **Questioning with objection or protest**, such as saying, *"Why did Allah decree this?"* or *"This isn't fair" or "I am better than Adam as I am made of fire, why did Allah create a creature from dust"*. This is impermissible, as it implies that Allah is accountable to the

judgment of the creation. The Creator is never subject to the evaluation of His creation.

The phrase thus teaches *adab* (etiquette) with Allah: to acknowledge our place as His servants and to entrust the unseen and the unexplained to His perfect knowledge and wisdom. At the same time understanding fully and clearly that we will be questioned and be accountable for the choices we make.

This understanding deepens one's sense of submission (*ʿubūdiyyah*), grounding the believer in both humility and trust.

♦

"Indeed, he is not humiliated whom You have befriended"

إنه لا يزل من واليت

Meaning of this part of the dua

The implication of the above part of the *Duʿāʾ* is that we seek honor from Allah, Glorified is He, and we seek refuge from humiliation through Allah, Mighty and Majestic. If Allah watches over and guards a person as a *Walī*, then he will never be humiliated. On the contrary, if He were to show enmity towards someone, such a person would never be honored. This requires us to seek honor only from Allah ﷻ alone. We fear and seek refuge from being dishonored and disgraced before Allah. It is not possible for one to be truly humiliated and disgraced when Allah has become his companion and guardian. The important thing is to try to achieve this type of companionship with Allah. Yet, how does one gain His companionship and loyalty? [Let's now reflect on this and understand its requisites.]

Two requisites for attaining wilāyah

This *wilāyah* is attained through two qualities which Allah, Mighty and Majestic, has clarified in His Book. He, the Exalted, said:

أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٦٢ ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ٦٣

There will certainly be no fear for the Awlia [close servants of Allah], nor will they grieve. ˹They are˺ those who are faithful and are mindful ˹of Him˺. [Yunus 10:62-63]

These two qualities are found in different parts of a person: one resides in the heart, and the other is manifested through the limbs. The phrase *"those who believe"* refers to the inner state of the heart [i.e. the *Īmān*], while *"and used to fear Allah"* refers to the outward actions of the limbs [i.e. the *Taqwā*]. When both the heart and the limbs are upright, a person attains *wilāyah* - the special closeness and friendship of Allah. It is these two interconnected traits – *Īmān* and *Taqwā* – that enable it.

Wilāyah Is Earned by Īmān and Taqwā, Not by Claims

Wilāyah does not belong to those who merely claim it—such as those who follow the ways of monks and the people of innovation, introducing into the religion of Allah that which is not from it, and despite this asserting, "We are the *awliyāʾ* (friends of Allah)." True *wilāyah*—the one that brings honor—is defined by two qualities: faith (*īmān*) and piety (*taqwā*).

Regarding the ayah,

ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ

"Those who believe and used to fear Allah." [Yūnus 10:63]

Shaykh al-Islām Ibn Taymiyyah رحمه الله said:

"Whoever is a believer and God-fearing is a friend (*walī*) of Allah." And he indeed said the truth—may Allah have mercy on him—for this is

exactly what the Qur'an confirms.

♦

"And who You oppose is never honored."

ولا يعزّ من عاديت

We should wish to be honored and seek protection of Allah from being disgraced

Comment from the editor:

When this portion of the ***duʿāʾ*** is contemplated alongside what precedes it, a profound truth emerges: among creation, some are counted among the friends of Allah, while others are numbered among His enemies. Who could be more wretched than the one who incurs Allah's enmity? And who could be more senseless than the one who neglects to seek His friendship?

This part of the *duʿāʾ* also conveys a deep inward realization: *"No one can withstand Your enmity, and to be included among Your friends is the highest honor."* Though expressed as a statement, it carries within it the heartfelt plea of the servant: *"O Allah, make me of Your beloved friends, and protect me from ever standing in opposition to You."*

It also affirms a timeless truth: true honor lies in loyalty to Allah. His allies may be tried with hardship, humiliation, or persecution—as even the prophets themselves endured—but such trials only raise their rank in His sight. Real humiliation is not in worldly loss, but in surrendering to falsehood. Allah never abandons His true friends to lasting disgrace.

By contrast, the grandeur of tyrants—whether Pharaohs and

Nimrods of the past or their likes in the present—is not honor in the sight of Allah. What appears as reverence for them is often nothing more than opportunism cloaked as respect, driven by fear or the pursuit of worldly gain. Genuine dignity resides in the hearts of those who love the truth, not in the shallow praises of those chasing wealth.

Thus, in this *duʿāʾ*, the servant acknowledges that Allah's friendship is the fountain of lasting dignity, while His enmity is the root of eternal disgrace. To invoke these realities is to seek nearness to Allah, protection from His wrath, and true worth in both worlds.

Enemy of Allah ﷻ is not honored

The above means that whoever is an enemy to Allah is not honored; rather, his condition is one of humiliation, loss, and ruin. Allah the Exalted says:

مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَٰٓئِكَتِهِۦ وَرُسُلِهِۦ وَجِبۡرِيلَ وَمِيكَىٰلَ فَإِنَّ ٱللَّهَ عَدُوٌّ لِّلۡكَٰفِرِينَ

"Whoever is an enemy to Allah and His angels and His messengers and Jibrīl and Mīkāl – then indeed, Allah is an enemy to the disbelievers." [al-Baqarah 2:98]

Thus, all disbelievers [who hold the attributes mentioned in the ayah] are in a state of disgrace—they are truly humiliated.

For this reason, had the Muslims truly possessed the honor of Islam, the dignity of the religion, and the nobility that comes with Allah's *wilāyah* (divine guardianship), the disbelievers would not be in the dominant position they are in today—where we, the Muslims, look toward them from the corner of the eye, with a gaze shaped by our own sense of

humiliation and their perceived superiority. This is because, regrettably, the majority of Muslims today do not find honor in their religion, nor have they firmly upheld its teachings. Instead, they have leaned toward the material world and its glittering allure. As a result, they have been afflicted with humiliation, and in their hearts, they have come to see the disbelievers as more honored than themselves.

But we believe that the disbelievers are enemies of Allah, and that Allah has decreed humiliation upon every enemy of His. Allah the Exalted said:

إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥٓ أُو۟لَٰٓئِكَ فِى ٱلْأَذَلِّينَ

"Indeed, those who oppose Allah and His Messenger – those are among the most humiliated" [al-Mujādilah 58:20].

This is an emphatic statement. Then He said:

كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ

"Allah has decreed: 'Surely I will prevail – I and My messengers.' Indeed, Allah is All-Powerful, All-Mighty" [al-Mujādilah 58:21].

So whoever is an enemy to Allah—Mighty and Majestic—is humiliated. He can never be truly honored, except in the eyes of one who sees honor only in what that disbeliever possesses. But as for the one who sees that true honor lies only in the *wilāyah* (divine guardianship) of Allah—Mighty and Majestic—and in uprightness upon His religion, then he sees such people as the most humiliated of Allah's creation.

♦

"You are Blessed, our Lord, and Exalted"

تبارکت ربنا وتعالیت

Meaning of Tabarakta

"*You are Blessed, our Lord, and Exalted*" — this is praise upon Allah, Mighty and Majestic, with two matters.

The first is *tabāruk* (blessedness). In this word, the *tāʾ* is for emphasis, because Allah—Mighty and Majestic—is the source of all *barakah* [and blessings].

"*Tabārakta*" means: Your blessings are abundant, encompassing, and far-reaching to all of creation, because *barakah*, as we mentioned earlier, is abundant and lasting good.

Grammar of the word Rabbana in this phrase

And His saying: "*Rabbana*" — meaning "O our Lord"; it is a vocative expression, with the *yāʾ* of calling (*yāʾ al-nidāʾ*) omitted.

Meaning of Taʿālaita:

Comment from the editor:

In the following section, the Shaykh explains the meaning of the word *ʿulū*—from which the phrase *Taʿālaita* is derived—highlighting two key aspects of Allah's exaltedness.

- First, He is incomparably high in His attributes and perfection;
- Second, He is high in His actions, such as His *istiwāʾ* (rising) above the Throne.

While elaborating on this, the Shaykh also touches on an important principle of *ʿaqīdah*: we affirm what Allah has stated about Himself—such as *istiwāʾ*—without delving into the *how*. Since Allah has not informed us of the exact nature of these realities, speculating about them or philosophizing leads to irreverence. We

firmly believe that what Allah has said is true and occurred exactly as He said. *How* it happened is a matter we leave to Allah, without questioning or interpreting beyond the clear wording.

His saying: "*wa taʿālaita*" comes from the word *ʿulū*, meaning highness or exaltedness, both essential and attributive. Allah—Glorified and Exalted—is High in His Essence and High in His Attributes. He is High in Essence—above all creation.

His exaltedness—Glorified and Exalted is He—is an inherent, eternal, and everlasting attribute.

As for His *istiwāʾ* (rising) over the Throne, it is an action-based attribute connected to His will—Glorified is He. The *ʿArsh* (Throne) is the highest of all created things, and Allah—Mighty and Majestic—rose over it, meaning: He ascended above it in a manner befitting His majesty and greatness. We do not define *how* (its modality), nor do we liken it (to anything else). And this [manner of] exaltedness [and highness] is agreed upon unanimously by the *salaf aṣ-ṣāliḥ* (righteous predecessors), due to the evidences from the Qur'ān, the Sunnah, sound reason, and innate disposition (*fiṭrah*) that all point to it.[13]

And as for *al-ʿulū al-waṣfī* (the attributive highness), it means that Allah possesses the loftiest and most complete attributes of perfection, and that it is impossible for there to be any deficiency in His attributes in any way whatsoever.

♦

[13] Refer to this discussion in the explanation of al-ʿAqīdah al-Wāsiṭiyyah by our virtuous Shaykh—may Allah have mercy on him.

“Grant the evildoers among us to the righteous among us”

هَبِ الْمُسِيئِينَ مِنَّا لِلْمُحْسِنِينَ

In the *Duʿāʾ al-Qunūt*, there is a phrase that is frequently asked about, often recited by our imāms during their supplications: “[O Allah,] Grant the evildoers among us to the righteous among us”. What does it mean?

The most likely explanation is that it is in the context of intercession (*shafāʿah*). That is, in this large gathering, there are those who have done wrong and those who have done good—so make the wrongdoer a gift to the righteous by accepting the intercession of the righteous on his behalf. It is as if it were being said: “Allow the righteous among us to intercede for the evildoers among us.”

♦

With this, this concise explanation of the *Du’a* of *Qunut* is completed by the success of Allah. May peace, blessings, and grace be upon our Prophet Muḥammad ﷺ, and upon his family, companions, and followers until the Day of Judgement.

Questions and Answers

Question about adding to the wording of the *Duʿāʾ* taught in the hadith:

The noble Shaykh—may Allah have mercy on him—was asked: Is it permissible to add to this *Duʿāʾ* that the Messenger of Allah ﷺ taught to al-Ḥasan ibn ʿAlī R.A. [and pray for other things alongside it which would constitute to be adding to the prescribed wording; would that be a Bid'ah]?

Answer:

His excellency—may Allah have mercy on him—replied:

There is no harm in a person adding to this *Duʿāʾ* in *Qunūt al-Witr*; and if he is praying alone, he may supplicate with whatever he wishes. However, it is best for a person to choose from the comprehensive supplications, for the Prophet ﷺ used to make concise and comprehensive *Duʿāʾs*, and would leave aside those that were less than that. It is also appropriate that the *imām* does not lengthen the prayer over the people or burden them.[14]

Question about perceived delay in acceptance of *Duʿāʾ*:

The noble Shaykh—may Allah have mercy on him—was asked about a person who makes supplication and finds the response delayed, and says: "I have supplicated to Allah, Mighty and Majestic, but He has not answered me."

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[14] *Majmūʿ Fatāwā wa-Rasāʾil* of Shaykh – may Allah have mercy on him – (41/831)

Answer:

His excellency—may Allah have mercy on him—replied:

All praise is due to Allah, Lord of the worlds, and I send blessings and peace upon our Prophet Muḥammad ﷺ, and upon his family and companions altogether. I ask Allah the Exalted for myself and for my Muslim brothers success in what is correct—in belief, speech, and action.

Allah, Mighty and Majestic, says:

وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

And your Lord said: 'Call upon Me; I will respond to you. Indeed, those who are too proud to worship Me will enter Hell humiliated' [Ghāfir 40:60].

Conditions for the acceptance of Duʿāʾ

And the questioner says that he has called upon Allah, Mighty and Majestic, and Allah has not answered him. So this creates an apparent contradiction between this reality and the noble ayah in which Allah promised that whoever calls upon Him, He will answer. And Allah, Glorified and Exalted, never breaks His promise.

The answer to this is that for a supplication to be answered, there are conditions that must be fulfilled:

The first condition: Sincerity to Allah, Mighty and Majestic.

The person should be sincere in his supplication, turning toward Allah, Glorified and Exalted, with a present heart, truthfully seeking refuge in Him, knowing that He—Mighty and Majestic—is capable of responding to the supplication, and hoping for the response from Allah, Glorified and Exalted.

The second condition: A Heartfelt Sense of Need

The person, at the time of supplication, feels a deep sense of need—realizing that he is in urgent and utmost need of Allah, Glorified and Exalted. He must firmly believe that Allah alone is the One who answers the call of the distressed when they call upon Him and that He alone removes hardship. As for someone who calls upon Allah—Mighty and Majestic—while feeling self-sufficient and not truly in need of Him, and who supplicates merely out of habit or as a way of testing things, then such a supplication is not deserving of a response.

The third condition: Avoiding consuming ḥarām

Consuming the unlawful is a barrier between a person and the response to his supplication. As is established in *Ṣaḥīḥ Muslim* from the Prophet ﷺ, he said:

إن الله طيب لا يقبل إلا طيبًا، وإن الله أمر المؤمنين بما أمر به المرسلين

Indeed, Allah is ṭayyib (pure), and He accepts only what is pure. And indeed, Allah has commanded the believers with what He commanded the messengers.

And Allah ﷻ said:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقۡنَٰكُمۡ وَٱشۡكُرُواْ لِلَّهِ إِن كُنتُمۡ إِيَّاهُ تَعۡبُدُونَ

O you who believe, eat from the good things We have provided for you, and be grateful to Allah, if it is Him that you worship} [al-Baqarah 2:172]

And He SWT also said:

يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُواْ مِنَ ٱلطَّيِّبَٰتِ وَٱعۡمَلُواْ صَٰلِحًاۖ إِنِّي بِمَا تَعۡمَلُونَ عَلِيمٞ

O Messengers, eat from the good things and do righteous deeds. Indeed, I am knowing of what you do. [al-Muʾminūn 23:51].

Then the Prophet ﷺ mentioned a man who undertakes a long journey,

dishevelled and dusty, raising his hands to the sky: 'O Lord! O Lord!' — but his food is *ḥarām*, his drink is *ḥarām*, his clothing is *ḥarām*, and he has been nourished with *ḥarām*—so the Prophet ﷺ said: *"How then can he be answered?"*[15]

So the Prophet ﷺ deemed it far-fetched that this man would be answered, despite fulfilling the outward means by which a response is usually hoped for.

Factors That Enhance the Acceptance of Duʿāʾ

These include:

Raising Hands in Duʿāʾ:

First: Raising the hands toward the sky—meaning toward Allah, Mighty and Majestic—for He is above the heavens, above the Throne. And raising the hands to Allah, Mighty and Majestic, is one of the means of being answered, as is reported in the ḥadīth narrated by Imām Aḥmad in the *Musnad*: "Indeed, Allah is shy and generous. He is shy when His servant raises his hands to Him to return them empty."[16]

Asking Allah ﷻ with His blessed name "Rabb"

Second: This man called upon Allah, the Exalted, using the name *ar-Rabb*—*"Yā Rabb, Yā Rabb"*—and seeking closeness to Allah through this name is one of the reasons *Duʿāʾ* is accepted. The name *ar-Rabb* refers to the Creator, Owner, Sustainer, and Controller of all affairs. In His Hand are the keys to the heavens and the earth.

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[15] Narrated by Muslim, Book of Zakāh, Chapter: Acceptance of Charity…, No. (5101).

[16] Narrated by al-Tirmidhī, Book of Supplications, Chapter: On the Supplication of the Prophet ﷺ..., No. (6553); and by Abū Dāwūd, Book of Prayer, Chapter: Supplication, No. (8841); and by Ibn Mājah, Book of Supplication, Chapter: Raising the Hands in Supplication, No. (5683).

For this reason, you'll find that many of the supplications in the Noble Qur'an begin with this name, reflecting its powerful connection to Allah's mercy, care, and response to His servants.

رَّبَّنَآ إِنَّنَا سَمِعۡنَا مُنَادِيٗا يُنَادِي لِلۡإِيمَٰنِ أَنۡ ءَامِنُواْ بِرَبِّكُمۡ فَـَٔامَنَّاۚ رَبَّنَا فَٱغۡفِرۡ لَنَا ذُنُوبَنَا وَكَفِّرۡ عَنَّا
سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلۡأَبۡرَارِ ١٩٣ رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ وَلَا تُخۡزِنَا يَوۡمَ ٱلۡقِيَٰمَةِۗ إِنَّكَ لَا تُخۡلِفُ
ٱلۡمِيعَادَ ١٩٤ فَٱسۡتَجَابَ لَهُمۡ رَبُّهُمۡ أَنِّي لَآ أُضِيعُ عَمَلَ عَٰمِلٖ مِّنكُم مِّن ذَكَرٍ أَوۡ أُنثَىٰۖ بَعۡضُكُم مِّنۢ بَعۡضٖۖ
فَٱلَّذِينَ هَاجَرُواْ وَأُخۡرِجُواْ مِن دِيَٰرِهِمۡ وَأُوذُواْ فِي سَبِيلِي وَقَٰتَلُواْ وَقُتِلُواْ لَأُكَفِّرَنَّ عَنۡهُمۡ سَيِّـَٔاتِهِمۡ
وَلَأُدۡخِلَنَّهُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ ثَوَابٗا مِّنۡ عِندِ ٱللَّهِۗ وَٱللَّهُ عِندَهُۥ حُسۡنُ ٱلثَّوَابِ ١٩٥

Our Lord! We have heard the caller to ˹true˺ belief, ˹proclaiming,˺ 'Believe in your Lord ˹alone˺,' so we believed. Our Lord! Forgive our sins, absolve us of our misdeeds, and join us with the virtuous when we die. Our Lord! Grant us what You have promised us through Your messengers and do not put us to shame on Judgment Day—for certainly You never fail in Your promise." So their Lord responded to them: "I will never deny any of you—male or female—the reward of your deeds. Both are equal in reward. Those who migrated or were expelled from their homes, and were persecuted for My sake and fought and ˹some˺ were martyred—I will certainly forgive their sins and admit them into Gardens under which rivers flow, as a reward from Allah. And with Allah is the finest reward!" [Aal Imran 3:193-195]

So seeking nearness to Allah the Exalted with this name (*ar-Rabb*) is among the causes of response.

Making Duʿāʾ when travelling:

Third: This man was a traveler, and travel is generally one of the conditions that increase the likelihood of a supplication being answered. This is because a person, while traveling, feels a deeper sense of need and

reliance upon Allah—Mighty and Majestic—compared to when they are settled comfortably among their family. This sense of vulnerability and dependence was even more pronounced in earlier times, when travel was far more difficult and uncertain.

The wording of the narration, "And he was disheveled and dusty," indicates that he paid no attention to his appearance, because what mattered most to him was turning to Allah and calling upon Him—regardless of how he looked, whether disheveled and dusty or well-groomed. This outward state of humility has an effect on the acceptance of *Duʿāʾ*, as indicated in the ḥadīth reported from the Prophet ﷺ, in which Allah, the Exalted, descends to the lowest heaven on the eve of ʿArafah and boasts to the angels about those standing there, saying:

أَتَوْنِي شُعثًا غُبرًا من كلِّ فجٍّ عميقٍ [، أُشهِدُكم أنِّي قد غفرتُ لهم][17]

"They came to Me disheveled and dusty, coming from every deep mountain pass. [I make you witnesses that I have forgiven them.]"

These causes for the response to supplication did not benefit the man because his food was *ḥarām*, his clothing was *ḥarām*, and he was nourished with *ḥarām*. The Prophet ﷺ said: *"How then can he be answered?"* So these are the conditions for the response to *Duʿāʾ*, and if they are not fulfilled, the response seems distant. But if the conditions are fulfilled and Allah does not respond to the supplicant, then it is due to a wisdom known to Allah—Mighty and Majestic—not known to the supplicant. For perhaps:

[وَعَسَىٰٓ أَن تَكۡرَهُواْ شَيۡـٔٗا وَهُوَ خَيۡرٞ لَّكُمۡ ۖ وَعَسَىٰٓ أَن تُحِبُّواْ شَيۡـٔٗا وَهُوَ شَرّٞ لَّكُمۡ ۗ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا

[17] Ḥilyat al-Awliyāʾ 3/349, Musnad Aḥmad (8047), Ibn Khuzaymah (2839), and Ibn Ḥibbān (3852)

تَعْلَمُونَ[18]]

Perhaps you [dislike something which is good for you and] like something which is bad for you. [Allah knows and you do not know.] [Al-Baqarah 2:216]

Various forms of acceptance of Duʿāʾs:

And if the above-mentioned conditions are fulfilled and Allah—Mighty and Majestic—does not respond [by giving what was prayed for], then either He averts from the supplicant a harm greater than what was requested, or He stores it for him for the Day of Resurrection and rewards him abundantly.

This is because the supplicant fulfilled all that was required of him, yet the response was withheld due to a divine wisdom. In such a case, he will be rewarded twice: once for making the *duʿāʾ*, and once for patiently enduring the trial of not receiving a response. And what is kept in store for him with Allah—Mighty and Majestic—will be far greater and more complete.

Avoid being hasty in your supplications

Furthermore, it is important that the person not become hasty or impatient in expecting the response, for this is one of the causes for the prevention of response. As it is mentioned in the ḥadīth from the Prophet ﷺ:

عن النبي صلى الله عليه وسلّم : يُستجابُ لأحدِكم ما لم يَعجلْ. قالوا: كيف يعجل يا رسول

[18] The Shaykh just quoted the middle part and hence the other parts have been written in the square brackets.

اللهِ؟ قال: يقول: دَعَوْتُ دَعَوْتُ دَعَوْتُ فَلَمْ يَسْتَجِبْ لِي[19]

"A person's supplication is answered so long as he does not hasten." They said: "O Messenger of Allah, what is hastening?" He said: "He says: I made Duʿāʾ, and I made Duʿāʾ, and I made Duʿāʾ, but I was not answered."

Therefore, it is not befitting for a person to grow impatient awaiting a response, then become weary of *Duʿāʾ* and abandon it altogether. Rather, he should persist in calling upon Allah. Every supplication you offer to Allah—Glorified and Exalted—is an act of worship that brings you nearer to Him and increases your reward.

So, dear brother, turn to Allah—Mighty and Majestic—in *Duʿāʾ* in all your affairs—whether general or specific, difficult or easy. Even if you saw no immediate outcome from your supplication other than that it is worship of Allah, it would still be worthy of your utmost effort and consistency.

And Allah is the One who grants success.

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[19] Reported by al-Bukhārī in *Kitāb al-Daʿawāt* (The Book of Supplications), chapter: "A servant's supplication is answered so long as he is not hasty," ḥadīth no. 6340; and by Muslim in *Kitāb al-Dhikr wa al-Duʿāʾ* ... (The Book of Remembrance and Supplication...), chapter: "Clarification that the supplication is answered so long as one is not hasty...," ḥadīth no. 2735.

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